

Perumals of Kerala

M.G.S. Narayanan



PERUMĀLS OF KERALA
Brahmin Oligarchy and Ritual Monarchy

*Political and Social Conditions of Kerala
Under the Cēra Perumāls of Makōtai
(c. AD 800 – AD 1124)*

M. G. S. NARAYANAN

 **CosmoBooks**

Index to Cēra Inscriptions

Table A - Records Dated with Regnal years and Royal names

No.	A. 1
Place:	Tiruvār̄uvāy in Vālappalli village. Owned by Müvidattu Mađham, Tiruvalla.
Material:	Copper plate; single plate with writing on both sides. 5 + 5 lines. Incomplete. Script- Vaṭṭeluttu with Grantha. Language- Old Malayalam.
Date:	King Rājaśēkhara, Rājarājādhirāja Paramēśwara Bhaṭṭāraka. Regnal Year 12, C. 830 AD. This king was immediate predecessor of Tāṇu Ravi (Coronation 844 AD) as per the testimony of Sanskrit poet Vāsubhaṭṭa, who claims to be the courtier of two kings, Rājaśēkhara and Kulaśēkhara.
Contents:	Temple Committee resolution in king's presence. Tiruvār̄uvāy Patiṇetṭu nāṭṭar, Vālappalli Ūrār, and Rājaśēkhara dēva deciding on land grant for Muṭṭappali (Daily Offering in temple).
Publication:	T.A.S., II, no.2, pp. 8-14. Photo, Tamil transliteration, English translation, and notes. Elāmkulām, Parīṇāmāṅgal, pp. 74-75. Malayalam transliteration of revised text, Malayalam translation, and notes.
Remarks:	Probably the earliest Cēra inscription. It begins with 'Namas̄ivāya' in place of the usual 'swasti śrī' and mentions the coin Dināra.
No.	A. 2
Place:	Kollam (Quilon); Owned by Old Syrian Christian Seminary, Kottayam.
Material:	Copper Plate; two plates with writings on both sides of the first plate and on one side of the second plate. 12+8+7 lines. Incomplete. Script- Vaṭṭeluttu with Grantha. Language - Old Malayalam.
Date:	King Tāṇu Ravi, Ko. Regnal Year 5. Coronation 844 AD as per court astronomer Śankaranārāyaṇa in Laghubhāskarīyavyākhyā, see Elāmkulām, 'Sthāṇuraviyute kālam', Ētukal, pp. 95-106.
Contents:	Royal Charter, Ayyan Aṭṭikal, Governor of Vēpaṭu, Adhikārar, Prakriti, Maṇikirāmam, Añcuvaṇṇam, and Punnaittalalappati grant serfs to Tarsāppalī, the church of Tarsa. Witnesses mentioned.
Publication:	I.A., III, pp. 315 ff. Photo, Eng. Translation and notes; Gundert, M.J.L.S., XIII, I, p. 118. Eng. Translation; T.A.S., II, no.9(I), pp. 62-70. Photo, Tamil transliteration,

Eng. Translation and notes. Ejamkujam, 'Tarisāppaṭṭiippaṭṭayam', *Praśnaṅga*, II, pp. 13-17. Malayalam transliteration of revised text, Malayalam translation and notes.

Remarks: It reveals the Cēra patronage of Christianity and refers to royal dues and foundation of Kollam (Quilon) by Mār Sāpir Iśō who founded a church also there.

No. A. 3

Place: Iriññālakkuda; formerly lying in the courtyard of Küdalmāṇikkam temple. Now fixed on the bottom portion of the inside wall of the first prākāra.

Material: Stone; single slab of granite with writing on one side. Approx 3' X 5'. 12 lines. Script - Vaṭṭeļuttu with Grantha. Language - Old Malayalam.

Date: King Tāṇu Ravi, Ko. Regnal Year 11, 855 AD. See Kollam Tarisāppaṭṭi inscription of the 5th year for date of coronation.

Contents: Temple Committee resolution. Iruññātikkūṭal Paraṭaiyār and Ijaiyār meet and unanimously decide to lease out land for some purpose.

Publication: R.V.R.I.B., IX, I, p. 43. Earlier version published in R.V.R.I.B., VIII, II, p. 125. Malayalam transliteration, English translation and notes.

Remarks: Textual correction by present writer from original - Read 'aṇaivatu' in place of 'araivatu' in L.12.

No. A. 4

Place: Tiruvārpuvāy; Owned by Müvidattu Mēccēri illam, Tiruvalla.

Material: Copper Plate; single plate with writing on both sides. 7+1 lines. Script - Vaṭṭeļuttu with Grantha Language - Old Malayalam.

Date: King Tāṇu Ravi, Ko. Regnal year 17, 861 AD. See Kollam Tarsāppaṭṭi inscription of the 5th year for date of coronation.

Contents: Temple Committee resolution. Tiruvārpuvāy Sabhal and Aṭikālmār meet and unanimously finalize Āvaṇi Ḍam feast arrangements with land donated by Puñcippatākārattu Cēntan Cañikāraṇ.

Publication: T.A.S., II, no. 9 (III) pp. 85-86. Photo, Tamil transliteration, Eng. Translation and notes. Ejamkujam, *Parināmaṅgal*, pp. 76-7. Mai. transliteration of the revised text, Malayalam translation and notes.

Remarks: It contains the earliest epigraphic reference to Ḍam in Kerala. The hypothetical letters in brackets inserted in the T.A.S. version to conform to rules of Tamil grammar are to be deleted.

No. A. 5

Place: Tillaisthānam, Tanjore dt., Tamilnadu.

Material: Stone; slab of granite with writing on one side. 7 lines. Script - Vaṭṭeļuttu with Grantha. Language - Tamil.

Date: King Rājakēsarivarman, Tōḍainādu Pāvīga Cōjan Palyāṇai, Ko. Kandar, and King Cēramān Tāṇu Ravi. Ko. Regnal years not mentioned. 844-5 AD. This Rājakēsarivarman was usually identified with Āditya Cola. For new identification and date see Dr. T.V. Mahalingam, *Kāñcipuram in Early South India History*, pp. 192-4

and also M.G.S. Narayanan, 'Sthāṇuraviyuṭe Kālam- Cila Tiruttalukal', *Atiṣṭhāṇaśīlakal*, pp. 114-21.

Contents: Temple Inscription. Kadamba Mahādēvi, wife of Vilki Appan who was granted military honours jointly by Cōja and Cēra monarchs, donates sheep for maintenance of lamp in temple.

Publication: No. 286 of 1911. *T.A.S.*, II, No.9 (II a) pp. 76-7. Tamil Transliteration, Eng. Translation and notes. *S.I.I.*, III, p. 89. Tamil transliteration.

Remarks: Evidence of Cōja-Cēra co-operation in military ventures in Gaṅga-Kadamba region.

No. A. 6

Place: Kollam (Quilon); Owned by Old Syrian Christian Seminary, Kottayam.

Material: Copper Plate; three plates with writing on both sides. $13 + 14 + 14 + 13 + 21 + 15$ lines. Script - Vaiṭṭeluttu with Grantha. The third plate contains a number of signatures in Kufic (10 lines) Pahlavi (18 lines) and Hebrew (8 lines) scripts. Language- Old Malayalam.

Date: Tāṇu Ravi? Close of the reign? C.883 AD. Coronation 844 AD. See Kollam Tarsiappalli inscription of the 5th year for date of coronation. Ayyan Atikal, Governor of Vēṇaṭu figures in the Kollam inscription of the 5th year as well as here but Rāma Tiruvaṭikal, junior prince, also figures here.

Contents: Royal Charter. Kōyil Adhikārikal Vijayarāgadēvar (royal representative), Ayyan Atikal, Tiruvaṭikal (senior prince of Vēṇaṭu), Rāma Tiruvaṭikal (junior prince of Vēṇaṭu), Adhikārār, Prakriti, Arunūruvar, Punnaitalalippati, and Pulaikkutipatti granting land and serfs to Tarsiappalli, built by Mār Sāpīr Isō, founder of Kollam (Quilon) and conferring privileges on Añcuvannam, and Maṇikkirāmam.

Publication: *T.A.S.*, II, no. 9 (II), pp. 80-5. Photo, Tamil transliteration, Eng. Translation and notes. Ejamkujam, 'Tarsiappallippatayam' *Prāśnāga*, II, pp. 18-24. Mal. transliteration, Mal. translation and notes. For the third plate which is omitted in both publications, See C.P.T. Winkworth and others, "Foreign Signatures on Quilon Plate", *K.S.P.* series 6, pp. 320-23.

Remarks: It gives proof of the status and privileges of trading corporations in Kerala.

No. A. 7

Place: Tirunandikkara; Courtyard of the structural temple.

Material: Stone. Slab of granite with writing on one side. 3 lines. Incomplete. Script- Vaiṭṭeluttu with Grantha. Language - Tamil.

Date: King Kulaśekharadēva and his son-in law Vijayarāgadēva. Regnal year not mentioned. C. 883 AD. Tāṇu Ravi had the title of Kulaśekhara according to his court astronomer Śankaranārāyaṇa and Vijayarāga acted as the royal representative according to the second set of Kollam Tarsiappalli plates. That Vijayarāga succeeded Tāṇu Ravi on the throne is clear from his titles Kērajarāja and Cēramānār in a Tiruvariyūr Inscription of Cōla Parāntaka, 29th year, 936 AD, which records a donation by his daughter. He may therefore be provisionally identified with Kōta Ravi who started ruling from 883 AD according to a Neṭūmpuram Taṭi inscription of the 17th year of Kōta Ravi.

Contents: Temple Committee resolution. Tirunâdikkârâi Perumakka], Taliyâlvân, and Kanakkâr meeting to receive ten kalañcu of gold from Iravi Nili alias Kilan Atîka], daughter of Kulaśekharadêva and wife of Vijayarâgadêva, for Nandâvîlakku in temple.

Publication: T.A.S., IV, no.36 pp. 144-5. Tamil transliteration Eng. translation and notes.

Remarks: Read 'Kanakkâr' in place of 'Kanakkâr' in L.1 and 3 (correction by the present writer from the original stone). This inscription establishes the relationship between Kulaśekhara and Vijayarâga.

No. A. 8

Place: Cökkür, Puttûr village; Courtyard of the ruined temple.

Material: Stone. Single slab of granite with writing on three sides. 33 + 26 + 35 lines. Incomplete. Script-Vatteluttu with Grantha. Language - Old Malayalam.

Date: King Kôta Ravi, Kô. Regnal Year 15, 898 AD (Coronation 883 AD). See Nedumpuram Talî inscription of Kôta Ravi, 17th year, for discussion of date. Since Vijayarâga the son-in-law of Sthânu Ravi Kulaśekhara whose daughter was alive in 936 AD is known to have succeeded the latter, Kôta Ravi may be taken to be the personal name of the king who had Vijayarâga as his title.

Contents: Temple inscription by the founder of institution. Karkkottupurathu Kâtampan Kumaran makes land grant for the routine expenses like Nîvêdyâ, Vilâkku, Sânti, Akkiram, Atai and Bali in Kumaranârâyanapura temple. Fine is prescribed for offences and Mûlîkkalâvavasthâi is quoted. The third face of the stone seems to contain a separate inscription giving details of other, probably later, donations to the temple. Perumtaccan, Cîrrayaiyl Nañkalyâr, Céravannâtu Cettiyâr etc. mentioned there.

Publication: No. 13 of 1901. S.I.I., VII, no. 173, p. 72. Tamil transliteration.

Remarks: Read 'adaikkâ' for 'tuðaikkâ' in L. 33. 'nîvêdyappurattîr' for 'nîvêdyappurathatîr' in L. 39, 'adayum' for 'tudaiyum' in L. 45 and add 'akkira' after 'Cânti' in L. 46. (correction by the present writer from original stone). This inscription is generally believed to contain the earliest reference to a nañkai (dancing girl in the temple) but this is doubtful as the term occurs in the third face of the stone after the original inscription is completed. This is the earliest inscription so far discovered to refer to the Mûlîkkalâvavasthâi or agreement of Mûlîkkajam quoted in records from all parts of Kerala. This was wrongly reported as belonging to Ponnanî taluk in Malabar in S.I.I., VII, p. 72 and the mistake was repeated in R.V.R.J.B., I, p. 40 and Elamkulam, Êñukal, (Second Edn.), p. 82.

No. A. 9

Place: Nedumpuram Talî, Ticciur village. Fixed into the half wall in the entrance corridor on the left side.

Material: Stone. Two slabs of granite with writing on one side. 14+26 lines. Script-Vatteluttu with Grantha. Language-Old Malayalam.

Date: King Kôta Ravi, Kô. Regnal year 17, Jupiter in Mithuga, 900 AD. The passage 'Kaliyugam nälâyirattumoppata' is found at the end of the inscription. This was deciphered as 'Kaliyugam nälâyirattumoppata' and interpreted as Kali era 4030 by A.G. Warriar. Since that year did not agree with the position of Jupiter, Prof. Elamkulam suggested 4035, the last letters being assumed to have been lost or

damaged. However, there is no trace of additional letters even though there is enough space. The new reading offered by the present writer agrees with the position of Jupiter also. The Government epigraphists had ascribed some Kōta Ravi inscriptions to the 12th century on paleographical grounds but all of them contain the same script and language.

Contents: Temple Committee resolution. Nityavicārēśvarattu Taļiyar, and Taļi Adhikārār meeting in the presence of Kōtai Iravi, Governor of Venpolinātu, to accept the land grant of Ukkiramaṅgalam and Iyāgamangalam for the routine expenses of the temple including payments to Kāntarpikān, Naṅgaimār, Karāṇā, Örvīyan and Naṭṭuvāṇār. Fine is prescribed for offences.

Publication: Nos. 344 and 343 of 1924. A.G. Warrier, "Taļi Inscriptions of the Cochin State", *L.H.O.*, IV, pp. 154-55. Eng. Transliteration, Eng. Translation and notes. *T.A.S.*, VIII, pp. 43-45. Tamil transliteration. Parameswaran Pillai. *Prācīnalikhitaigal*, pp. 159-62. Mal. Transliteration of revised text, Mal. Translation and notes. Only the first 14 lines are given there. See also Elamkulam, *Praśnangal*, II, pp. 57-8. Discussion of date.

Remarks: The two halves of the inscription are registered separately as Nos. 15 and 17 of 1106 ME in *T.A.S.* and nos. 344 and 343 in the *A.R.S.I.E.* for 1924 without observing their connection. The content, script and proximity of the slabs indicate that they are one. Read 'uttama madhayama adhamathināl' in place of 'tavaiyam anpathināl' in L.13. (Correction suggested by V.R. Parameswaran Pillai). *Prācīnalikhitaigal*, pp. 159-62 and confirmed by the present writer from direct observation. Read 'Tirukkōyiluṭaiyar kuraivinjāl' for 'Tirukkōyilu... tevināl' in L. 17 (correction by the present writer). Read 'puraliyātam' for 'ariyātam' in L. 24, 25 & 26. Read 'kaliyukam nälāiyirattumoppata' in place of 'kaliyukam nälāiyirattumoppata' in L.40 in all previous versions. (Correction by the present writer).

This is the only Cēra Inscription before the Kollam record of Rāma Kulaśekhara, 13th year, (1102 AD) which gives both the regnal year and another era at the same time. It mentions Naṅgaiyār (temple dancing girls) as well Kāntarpikār, Örvīyan, and Naṭṭuvāṇā.

No. A.10

Place: Aviṭṭattūr, Paved in the courtyard of the temple near the Sōpāna.

Material: Stone. Single slab of granite with writing on one side. 26 lines. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Kōta Ravi, Kō. Regnal year 20. Jupiter in Kappi, Month of Vriscika, 903 AD. See Neḍumpuram Taļi Inscription of Kōta Ravi, 17th year, for discussion of date.

Contents: Temple committee resolution. Irāyiravar, Irupattejuvar, and the two Kūtippotuval of Āvaṭṭiputtūr meeting in the temple and unanimously making provision for placing the Cērikkal of Cēramān Mātēviyar (Cēra queen) as a fief under Āvaṭṭi-puttūr. The respective rights of the Ör Utaiyavakal and Örlār are carefully defined and Kātanākāṭu kaccam is quoted. Witnesses mentioned.

Publication: No. 362 of 1927. *B.R.V.R.I.*, VIII, II, pp. 127-30. Mal. Transliteration, Eng. Translation and notes. *L.H.Q.*, IV, no. 1, pp. 154-5. Eng. Transliteration translation and notes.

Remarks: Read "niyatimunnāliyāl irunāllicceytaricikkāttamum" in place of "niyamappaṭi... nāliyāl irunāllicceytaricikkumūṭṭāṇu" in Ll. 6-7. Read "Kuṭikālalikkurālvitum" in place of "kuṭikālalikkurālvitum" in L.15. Read "valayai paraiyavum" in place of "palacai pareyavum" in L.16. Read "mulavāyir" in place of 'mulaktira' in L.17. Read "cāntiṭṭatikatkkuraivīgār" in L.22. (Corrections made by the present writer from original stone).

This is the only record mentioning a Cēra queen from Kerala. It is also the only record giving details of rights of Urūṭaiyavakāl and Urālār in respect of a kīlū and one of the two records containing reference to 'Kaṭānkāṭṭu kaccam'. Mentions that the deed was first written out in an olai (palm-leaf) and then transcribed on stone.

No. A. 11

Place: Avīṭṭattūr, Paved in the courtyard of the temple to the right of the Śrikōyil a few feet away from the Sōpāna.

Material: Stone. Slab of granite with writing on one side. 28 lines. Highly damaged. Script- Vatteṭṭuttu with Grantha. Language - Old Malayalam.

Date: King Kōta Ravi, Kō. Regnal year 20. Jupiter in Kanni, Month of Vriscikā, 903 AD. See Nedumpurām inscription of Kōta Ravi, 17th year, for discussion of date.

Contents: Temple Committee resolution. (Irāyiravar), Irupatteṭṭuvār and the two kuṭippotuvāls meet and unanimously decide probably on the assignment of lands for expenses of the temple. Witnesses are mentioned.

Publication: No.361 of 1927 - Unpublished. Copied from the site by the present writer and K.K.N. Kurup on 28th February '70.

Remarks: This is a record of the same year and month as no.10 above and the same set of people are mentioned but the purpose does not appear to have been the same.

No. A. 12

Place: Avīṭṭattūr, Paved in the courtyard of the temple, a few feet away from the Sōpāna.

Material: Stone. Single slab of granite with writing on one side. 18 lines. Highly damaged. Script- Vatteṭṭuttu with Grantha. Language- Old Malayalam.

Date: King Kōta Ravi, Kō. Regnal year 20. Jupiter in Kanni, 903 AD. See Nedumpurām Tali inscription of Kōta Ravi, 17th year, for a discussion of date.

Contents: Temple Committee resolution. Irāyiravar, Irupatteṭṭuvār and the two kuṭippotuvāls of Āvāṭṭiputtūr unanimously make decisions regarding some plots which are made Kīlū of the temple. Kaṭānkāṭṭu kaccam is mentioned.

Publication: No. 360 of 1927. Unpublished. Copied from the site by the present writer and K.K.N. Kurup on 28th Feb. '70.

Remarks: This is a record of the same year as No.10 and No. 11 above by the same group of people, but apparently registering a different resolution.

No. A. 13

Place: Tripparaṅgōde. Originally the base of a pillar in the Śrī Kṛṣṇa shrine of the Śiva temple; transferred to the collector's bungalow, Kozhikode, and later, following a

request from the present writer, transferred to the Archaeological Museum, Tiruchur.

Material: Stone. Single block of granite with writing on four sides. 25+26+27 lines. Script - Vatte|uttu with Grantha. Language- Old Malayalam.

Date: King Kōta Ravi, Kō. Regnal year 27, 910 AD. See Nedumpuram Tali inscription of Kōta Ravi, 17th year, for discussion of date.

Contents: Temple committee resolution. Tirupparaiñkōtu Parañaimār, Ur pāt̄ar, Alā Kōyil, and Potuvāl, meeting in the temple and unanimously making decisions about the management and lease of the entire landed property of the temple the proceeds of which are to be used for all the routine expenditure. Tavargūr kaccam is quoted. Fine prescribed for offences.

Publication: No. 219 of 1895. *S.I.I.*, V, no. 783, pp. 337-8. Photo and Tamil transliteration. Parameswaran Pillai, *Prācīnādikhitangal*, pp. 162-8. Mal. Transliteration, summary and notes. M.G.S. Narayanan, *Atiñhāñasilakal*, pp. 45-60, Mal. Transliteration of revised text, Mal. Translation and notes.

Remarks: This is one of the three inscriptions referring to Tavarāñkaccam, the other two being undated inscriptions of Cōkiram temple. The place name of Tavarāñ which gave the kaccam its name survives today in Tavarāñ, a village between Triprāñgōle and Cōkiram (Šukapuram) on the South bank of R. Pērār. The meaning of the Kaccam is interpreted by the present writer in the passage cited above.

Read Ur pāt̄ar' for 'Ur pāt̄ar' in L.8; 'akkuru paraivitum' for 'pūkkunru-vinam' in Ll. 47-8, 'tuññāñ' for 'tuññāñ' in L. 74; 'Urāñāka kōyilmāñitamāka' in Ll. 89-91. (corrections by the present writer from original stone).

No. A. 14

Place: Poññāñt̄iri, courtyard of the temple.

Material: Stone. Single slab of granite with writing on four sides. Fourth face completely damaged. 27+25+25+2 lines. Script- Vatte|uttu with Grantha. Language- Old Malayalam.

Date: King Kōta Ravi, Kō. Regnal year 27, 910 AD. See Nedumpuram Tali inscription of Kōta Ravi, 17th year, for date. Name and year of the king are omitted in the published version.

Contents: Temple committee resolution. Müttār, Ijaiyār, Koyil, Alākōyil, and the two Kutipotuvāls of Poññāñt̄ür, meet and unanimously decide to lease out Akanāñjikaçcelavu, Brahmaçvam, Dēvaçvam, and Parñuvali lands on behalf of the sabha. Fine is prescribed for offences. Mülikkalattu cavattai is quoted.

Publication: No. 11 of 1901. *S.I.I.*, VII, no. 171. Tamil transliteration.

Remarks: Read "Kōkkōtai iraviku cellāññā yāññu irupattēlu" in place of "Kō— Vikku cellāññā— patte|lu" in L. 1-4. Read "Poññāñt̄ür Müthār" in place of "Poññāñt̄ür amaiññār" in L. 5-6. Read "Tanka|ļavum pērār" in place of "tavakalai|ļavum pērār" in L. 17-8. Read "Ippanpu" in place of 'ippāñu' in Ll. 31-2. Read "cavattai" in place of 'caññattai' in Ll. 33-4. (corrections by the present writer from original stone on 7-12-61 and checked with estampage in the Govt. Epigraphist's office on 22-5-'70). Mülikkalām agreement is cited.

No. **A. 15**

Place: Indianūr, near Kōṭṭakkal. Buried in front of balikkal in temple. Recently transferred to the Department of History, Calicut University.

Material: Stone. Single slab of granite containing two separate inscriptions, one on either side. 14 lines- Incomplete. Script - Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Kōṭa Ravi, Kō. Regnal year 27, 910 AD. See Neḍumpuram Taṭi inscription of Kōṭa Ravi, 17th year, for date.

Contents: Pariṭaiyār, Iṭaiyār, Illamutaiyār, and Potuvā] of Indianūr and the Kōyil meet in the temple to decide on utilization of land grant to the temple.

Publication: No. 287 of 1937. Unpublished. The present writer prepared the text from the original stone.

Remarks: This is the only slab so far discovered with inscriptions of two separate kings on either side of a single piece.

No. **A. 16**

Place: Trippūnittura. Originally part of the Western Currampalam of Santāna Gopālakṛṣṇa temple; shifted to the Archaeological Museum, Trichur, after it was broken to pieces at the time of the fire in 1921 which burnt down the temple.

Material: Stone. Single slab of granite with writing on one side. 13 Lines. 5' x 2' x 1'. Script - Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Kōṭa Ravi, Kō. Regnal year 30, 913 AD. See Neḍumpuram Taṭi inscription of Kōṭa Ravi, 17th year, for discussion of date.

Contents: Temple committee resolution. Piccaipparataiyyār, and Potuvā], meeting in the presence of Iravī Ātticār, who was Amaicci (Minister) unanimously regulate the affairs of the temple. Fine prescribed for offences. Written by Pūnithurai Cāttān Kumaran.

Publication: T.A.S., VI, no. 52, p. 64. Tamil transliteration, Eng. Translation and notes. A.R.A.D.C. for 1927-8. Section II, pp. 11-12 and plate VII. Photo, Mal. Transliteration. Eng. translation and notes. Elamkulam, Parīñāmangal, pp. 80-1. Mal. Transliteration and notes.

Remarks: This mentions the latest regnal year of Kōṭa Ravi so far discovered. The script was attributed provisionally to the 12th century by the Travancore Govt. epigraphists and the record itself to Kōṭa Ravi, brother-in-law of Jatāvarman Kulaśekharadeva. However, it clearly belongs to the earlier Cēra Kōṭa Ravi of the Neḍumpuram Taṭi inscription, 17th year, by script and language.

No. **A. 17**

Place: Tiruvorriyūr, Madras, Tamilnadu. Built into the Verandah round the central shrine of Ādhipuriśwara temple.

Material: Stone. Single slab of granite with writing on one side. 14 lines. Script-Tamil Grantha and Tamil. Language- Sanskrit and Tamil.

Date: King Matirai Konda Parakēsari (Cōja Parāntaka I) Regnal year 29, 936 AD. Mentions Kērajarāja Vijayarāga or Cēramānār Vijayarāga devar as the father of the donor but he may or may not have been alive at the time.

Contents: Temple Inscription. Rāvī Nīlī, daughter of Kērajarāja Vijayarāga (Cēramānār Vijayarāgadēva), called Kīlān Atīka] in the Tamil portion, donates gold for Nandāvī[akku in temple. Rate of interest specified.

Publication: No. 169 of 1912. S.I.I., III, no. 103, pp. 235-6. Tamil transliteration.

Remarks: This inscription which gives Vijayarāga the titles of Kērajarāja and Cēramānār, clearly establishes that this prince mentioned as Kōyil Adhikārikā] (Royal representative) in the second set of Kollam Tarsāppallī copper plates of Sthānu Ravi and as the son-in law of Kulaśekhara (this title of Sthānu Ravi is mentioned by his courtier Śākaranārāyana in *Laghubhāskariyavāyikha*) in a Tirunandikōra inscription, succeeded his father-in-law on the throne.

No. A. 18

Place: Kāvuntāra. In the compound of the Ürājan of Kāvil temple.

Material: Stone. Single slab of granite with writing on one side. 8 fine. Incomplete. Damaged. Script-Vaṭṭeļuttu with Grantha. Language-Old Malayalam.

Date: King Kōta Kōta, Kō. Regnal year 4. C. 943 AD. The Script and language suggest the early part of the 10th century. This king might have filled the gap or part of the gap between Kōta Ravi Vijayarāga (last known regnal year 30-913 AD) and Indu Kōta (coronation 944 AD).

Contents: Temple committee resolution. Kāvil Mūltār and Iṣadīyār making some agreement regarding expenses of Vilakku, Nivēdyam, and Śribali in the temple.

Publication: No. 285 of 1937. Unpublished.

Remarks: This record introduces a Cēra king, who is not known from other sources. The present writer copied the text from the original stone. The second half is practically illegible.

No. A. 19

Place: Trikkākara. Left of entrance into the temple.

Material: Stone. Blocks of granite with writing on one side. 10 lines, each spreading out on several stones. Script-Vaṭṭeļuttu with Grantha. Language- Old Malayalam.

Date: King Kēraja Kēsari, Perumāl. Regnal year Nil (damaged), C. 913 AD. This endowment for the routine expenses of the temple may belong to the time of the foundation or renovation of the temple. The earliest dated inscription from this temple belongs to the 10th year of Indu Kōta, i.e. 953 AD. Therefore this record and the king mentioned there may be assigned to the period prior to 943 A.D. the starting point of Indu Kōta's reign. The script and language belong to the early part of 10th century. This is the view of the Government Epigraphist also. It is likely that Kēraja Kēsari may be the coronation name of a king, probably Kōta Kōta whose record as found at Kāvuntāra.

Contents: Temple Inscription. Land is set apart for meeting expenses of Tiruvamirtu, Pūtāpali, Oļukkavi, Cānti, Pallitāmān and Tiruvakkiram and for the payment of temple servants. Fine for default is prescribed.

Publication: T.A.S., III, no. 46. pp. 186-8. Photo, Tamil transliteration, Engl. Translation and notes.

Remarks: This record appears to contain the original endowment of Trikkâkara Viñśu temple, one of the foremost Vaiśnava centres in Kerala, associated with Önam celebration and mentioned by Nammâlvâr.

No. A. 20.

Place: Mâmpuram. Courtyard of the private temple in the compound of Makkâṭu manâ, Pañambathu Kâvû.

Material: Stone. Single slab of granite with writing on one side. 23 lines. Incomplete. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: King Indu Kôta, Kô. Regnal year 3. 946 AD (coronation 943 AD). The name of the king is not found in the published version. See Trikkâkara inscription of Indu Kôta, 16th year and 17th year for date.

Contents: Temple committee resolution. Potuvâl and Paratayâ make some arrangements with land set apart for akanâjikai expenses of the temple and lamps there.

Publication: No. 12 of 1901. S.I.I., VII, no. 172, pp. 71-2. Tamil transliteration. The royal name was deciphered by the present writer from the original stone. (7-12-'61).

Remarks: Read 'Swasti Šrî Kovintukkotai varmarukku' in place of '----- n----- nukku' in Ll. 1-2. Read 'Potuvâlum Paratayârûm mânipurattu têvarkku' in place of 'âtaiyanum patuvanma----- Têvarkku' in Ll. 4-5. (corrections by the present writer from the original stone.) This is the earliest regnal year of Indukôtai found in inscriptions and the same year is found in another inscription at Pudukkôde also.

No. A. 21

Place: Pudukkôde. West passage of the Bhagavati temple.

Material: Stone. Single slab with writing on one side. 9 lines (incomplete) Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King. Indeśwaran Kôtai (Indu Kôta), Kô. Regnal year 3. 946 AD. (Coronation 943 AD). See Trikkâkara inscription of Indu Kôta, 16th year and 17th year, for discussion of date.

Contents: Temple committee resolution. Contents beyond the first three lines illegible. Patinettunâttâr of Pudukkôde mentioned.

Publication: No. 354 of 1924, unpublished. The present writer examined the original and checked his text with the estampage in the Govt. Epigraphists' office, Mysore, on May 71.

Remarks: This, along with the previous one from Mânipuram, gives the earliest regnal year of the king found in inscriptions. This is one of the two inscriptions giving the name of Indu Kôta as Indeśwaran Kôtai, which was probably his full name. The other one of the 17th year comes from Nedumpuram Tâji temple.

No. A. 22

Place: Tiruvanvanđâr. Base of the cûrumandâpa.

Material: Stone. Single slab of granite with writing on one side. 3 lines. Incomplete and damaged. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Indu Kôtai, (Varma), Kô. Regnal year 5? 948 AD? See Trikkâkara inscriptions of Indu Kôta, 16th year and 17th year, for date.

Contents: Temple committee resolution. Munnūruvar of Nanjuainū and three others making some arrangements in the temple.

Publication: T.A.S., V, no. 10, p. 34. Tamil transliteration, Eng. Translation and notes.

Remarks: This damaged and incomplete inscription established the fact that terms like Munnūruvar are applied not to the body of three hundred as a whole as interpreted by scholars till now, but to one person, probably the leader of that body. It is clearly mentioned that Munnūruvar and three others made a group of four at the meeting in the temple. The earlier assumption had led some scholars to visualize democratic assemblies of three hundred, five hundred, six hundred etc. and consequently a republican government in Kerala.

No. A. 23

Place: Tirumūlakkajam. East base of the curramandapa in the temple.

Material: Stone. Blocks of granite with writing on one side. 8 lines. Incomplete. Script- Vatteṭuttu with Grantha. Language- Old Malayalam.

Date: King Indu Kōta, Kō. Regnal year 5, 948 AD. See Trikkākara inscriptions of Indu Kōta, 16th year and 17th year, for date.

Contents: Temple committee resolution. The Śrikāryam (affairs of the temple) is regulated. Provision for Tiruvamirtu, Nivēdyam, Uttamākkiram for Cittirar, and Tiruvilākku are mentioned.

Publication: T.A.S., III, no.48, pp. 189-91. Photo, Tamil transliteration, Eng. Translation and notes. Elamkulam, Parināmarigal, p. 81. Mal. Transliteration and notes.

Remarks: This is the earliest inscription from the Mūlakkajam temple, made famous by the Mūlakkajā kaccam or agreement of Kerala. The original of the Mūlakkajā kaccam has not been traced.

No. A. 24

Place: Trikkākara. Courtyard of the temple.

Material: Stone. Single slab with writing on one side. 18 lines. Script- Vatteṭuttu with Grantha. Language- Old Malayalam.

Date: King Indēśvaraṇ Kōta (Indu Kōta), Kō. Regnal year 10 (5 + 5), Jupiter in Mīgam, Month of Mētam, 953 AD. See Trikkākara inscriptions of Indu Kōta, 16th year and 17th year, for date.

Contents: Temple inscription. Record of gift of lamp and land by Catiraśikhāmani alias Kīlāṇ Atīkāl, probably a Cēra princess (also called Perumāṭṭiyār) for Nandāvilākku and Tiruvakkiram. Fine is prescribed for default by the Ulpāṭan.

Publication: T.A.S., III, no. 36, pp. 169-171. Photo, Tamil transliteration, Eng. Translation and notes. Elamkulam, Parināmarigal, pp. 81-2. Mal. Transliteration and notes.

Remarks: Read 'irutūṭam neyym' in both the published texts in place of 'irutulām neyym' in ll. 7-8. (correction by the present writer from the original).

This inscription confirms the fact, noticed earlier in the case of the wife and daughter of Vijayarāgadēva, that Cēra princesses were known by the general title Kīlāṇ Atīkāl.

No.	A. 25
Place:	Trikkâkara. South base of the proper right of entrance into the temple.
Material:	Stone. Blocks of granite. 7 lines, each spread over all the stones. Script-Vatteluttu with Grantha. Language- Old Malayalam.
Date:	King Indu Kôta (Varma), Kô. Regnal year 16 (11 + 5) Jupiter in Ciñgam, 959 AD. Velliyanpalli Pôjan Câttan, a witness in this record and in another Trikkâkara inscription of Indu Kôta, 17 th year, must be the father of Velliyanpalli Câttan Kumaran who figures as witness in a Trikkâkara inscription of Bhâskara Ravi, 13 th year. (A Series) 975 AD. See Index No. A. 30. Panittiruttu Kannan Pôjan, a witness, must be the father of Panittiruttu Pôjan Kumaran of Bhâskara Ravi, year 31, (B series) from the same place. See Index No. A. 45. These and the similarity of script and language go to establish that Indu Kôta was the immediate predecessor of Bhâskara Ravi (A series- initial year 962 AD). For other instances of witness identity in Indu Kôta and Bhâskara Ravi inscriptions, refer Trikkâkara inscription of Indu Kôta, 17 th year and Elamkulam, <i>Prâśnâgañ</i> , II, pp. 146-148 also. The latest regnal year mentioned for Indu Kôta is seventeen. He came to the throne when Jupiter stood in Mithunam. Therefore, his accession to power may be placed in 943 AD on the assumption that he did not have a long rule beyond the 18 th year of his reign.
Contents:	Temple committee resolution. Kannan Purayan, governor of Kâlkkarainâtu, surrenders land partly as gift and partly in return for gold from the Ujpâtan and Perumiyam of Tirukkâlkkarai. The proceeds of the land are to be used for Tiruvakkiram, Arâtnai, Kânci, Nandâvijakku, etc. by leasing it out to tenants. Fine is prescribed for offences and witnesses and the scribe are mentioned. Mûlkkaljam kaccam is quoted.
Publication:	T.A.S. III, no. 35, pp. 161-9. Photo, Tamil transliteration, Eng. Translation and notes. Elamkulam, <i>Paripâmañgañ</i> , pp. 84-5. Mal. Transliteration and notes (Extracts only).
Remarks:	This inscription provides the clue to the date of Indu Kôta through witnesses' names. It also helps to identify the period of other inscriptions where the king's name is not mentioned or the regnal year is doubtful. This inscription illustrates the procedure of purchase of land by the temple. Read 'Pûmiyum pulayaraiyum' in place of 'pûmiyum pupaivareyum' in T.A.S. and 'pûmiyum karayum' in Elamkulam, <i>Paripâmañgañ</i> , in II. Read 'akkira' in place of 'akkiram' in II. 2 &3. Read 'muñlu tuyiru mûrkkapâmpum' in place of 'muñlu tuyiru makkavamaiyum' in L4. Read 'amaccuñjuñutta' in place of 'amaccuñjuñutta' in L4. Delete 'r', 'ka', 'cu' and 'm' put in brackets in T.A.S. version to suit the Tamil grammatical rules in II. 5 and 6. (corrections by the present writer from the original).
No.	A. 26
Place:	Trikkâkara. Outside base of the south and east curâmanâda of the temple.
Material:	Stone. Blocks of granite. 6 lines. Script-Vatteluttu with Grantha. Language- Old Malayalam.
Date:	King Indu Kôta, Kô. Regnal year 17. Month of Dhanu. This portion and the portion showing position of Jupiter are damaged but Kannan Purayan, Governor of Kâlkkarainâtu, Velliyanpalli Pôjan Câttan, one of the witnesses, and Kumankottu

Iravi Kunrappōlan, the scribe who appeared in Trikkākara inscription of Indu Kōta, 16th year, appear in this too. Moreover the term 'Kaggi' may be made out with difficulty in the passage related to Jupiter position. Therefore, the record may be attributed to the 17th year when Jupiter stood in Kaggi. 960 AD.

Perumagaikkōṭṭatu Kēcavān cākāraṇa, a witness in this record, figures as witness in another Trikkākara inscription of Bhāskara Ravi, 6th year, (A series) also thus confirming the assumption that Indu Kōta was immediate predecessor of Bhāskara Ravi (A Series) who came to throne in 962 AD. Perumagaikkōṭṭatu Cākāraṇa Tāmodarān appears in a Trikkākara inscription of Bhāskara Ravi, 31 year (B series).

Contents: Temple committee resolution, Kannan Pūrṇaiyan, governor of Kālkkāramāṇi, surrenders to the temple, in return for payment of gold by Netiyā tāji Cōlācikāmāṇi, plots of land exempting them from the payment of all dues to nāṭu, Vālkai and Pati. Witnesses and scribe are mentioned.

Publication: T.A.S., III, no. 37, pp. 171-3. Tamil transliteration, Eng. Translation and notes.

Remarks: This inscription is also helpful in fixing the period of Indu Kōta in relation to Bhāskara Ravi. Read 'Kaggiyil viyālān' in place of '—viyālān' in L.1. Read 'nāṭṭiṇum vālkkālkākum patikkum' in place of 'nāṭṭiṇum vālkkālkākum paṇikum' in L.4. (Corrections by the present writer from original).

No. A. 27

Place: Nedūmpurām Tāji. Built into the half wall of the entrance corridor of the temple on the left side.

Material: Stone. Two slabs of granite with writing on one side. 20-18 lines. Second part highly damaged. Incomplete. Script-Vatteṭṭeṭuttu with Grantha. Language- Old Malayalam.

Date: King Indeśvaraṇ Kōta (Indu Kōta), Kō, Regnal year 17 (11 + 6). Jupiter in Kaggi. 960 AD. See Trikkākara inscription of Indu Kōta, 16 the year and 17th year, for date.

Contents: Temple committee resolution. Nityaviyārēśvaraṭṭu Patinetṭu Nāṭṭiṇ and Adhikārikaṭṭu meet in the presence of Maṇalmaṇaṭṭu iyakkan Intirāyī Kōyil, Governor of Netūmpurāyūrnāṭu, in the shrine of Perumāṇār Pāṇṭan Cēnnān and unanimously decide to lease out some land for Akkiram to Ukkidramāṭṭagalām Pāṭṭamāṭṭumāvan. The mode of serving Akkiram and the means of overcoming difficulties are elaborated. Fine is prescribed for offences. Donors of Uttamākkiram including Mēṛrajjippurātta Cākāra Nāṅgacci are mentioned by name.

Publication: Nos. 341 and 342 of 1924. Nos. 6 and 13 of 1106 ME from cochin. T.A.S., VIII, p.43 and p.41. Tamil transliteration. The two portions presented as two separate inscription without observing their connection.

Remarks: Read, 'iyakkan Intirāyī' in place of 'iyakkan——' in L.4 (First stone). Read 'ari ulvvalyippiccu' in place of 'ari ulava valyippiccu' in L.12, Read 'ārāṭikkumāṭi kālākoṇṭu' in place of 'ārāṭikkumāṭikkekkonṭu' in L. 12-13. Read 'irukkūru pūrṇāyūm' in place of 'irukkāppārāyūm' in L.17. Read 'kurai paraṇiū kēlippiccu' in place of 'kurai patiñālā kalpleccu' L.19. Read 'muṭṭirāṭṭiyāl' in place of '.....yal' in L.21 (Second stone). This inscription mentions a shrine of Perumāṇār Pāṇṭan Cēnnān, perhaps related to Pāṇḍya king Cēnnān or Jayan-

tavarman. Brings out the importance of Viṣu in the months of Appiśai and Cittirai. It mentions Uttamakkiram (for Căttirar) and Caṅkara Naṅgacci (dancing girl of the temple.)

No. A. 28

Place: Trikkākara. Built into the outside wall of the south base of the first Prâkâra on the right of entrance to the temple.

Material: Stone. Blocks of granite. 5 lines which spread across the wall space moving from stone to stone. Incomplete. Script-Vatteṭṭutu with Grantha. Language- Old Malayalam.

Date: King Bhâskara Ravi (varma) Kō. Regnal year 6 (2 + 4), (A series). Jupiter in Itavam, 968 AD. (Initial year 962 AD). Some Bhâskara Ravi inscriptions reckon the regnal years from an initial year with Jupiter in Dhanu; some others from an initial year with Jupiter in Mîṣam; and in a few others the Jupiter position is uncertain. They all belong to the same period as illustrated by the similarity of script and language. Therefore, the present writer has classified them into Series A, B and C for the sake of convenience, assuming that the two beginnings correspond respectively to an actual succession in childhood and a formal coronation at a later stage. The Bhaskara Ravi inscriptions of Series A, B and C are listed separately for easy reference, disturbing their chronological sequence to some extent. For the initial year of Series A, refer discussion of date of Perunna inscription of the 14th year, 976 AD.

Contents: Temple committee resolution. Ulpâṭan and Perumutiyān of Tirukkâlkkâral hand over gold donated by Cîrumarrappulai Kôtai Kéralan for Akkiram to four brothers and accept as security their joint-family property which they are to cultivate as tenants of the temple, considering the rent as interest for the permanent loan. Rate of interest is indicated. Witnesses are mentioned.

Publication: T.A.S. III, no. 42. pp. 179-182. Photo, Tamil transliteration, Eng. Translation and notes. Elamkulam, Parinâmarigal, p. 86. Mal. Transliteration and notes (Extracts only).

Remarks: The donor, Cîrumarrappulai Kôtai Kéralan, appears in a Trikkâkara inscription of Bhâskara Ravi, 31st year, (B series) also. Perumagaikkötattu Kécavan Caṅkaran, a witness in this record, is the same person who appears in another Trikkâkara inscription of Indu Kôta, 17th year - a fact which establishes the Indu Kôta-Bhâskara Ravi sequence. Perumagaikkötattu Caṅkaran Tâmôtaran, who appears in a record of the 31st year, (Series B- Index No. A.45) must be the son of this person. This inscription throws light on a permanent loan system by which gold of the temple was transferred to tenants in return for annual dues. The coin 'Pâlankâru' is mentioned.

No. A. 29

Place: Pântâlâyani Kollam. The upper frame of the Śriköyil entrance in Tali temple.

Material: Stone. Single slab with writing on one side. 25 lines? (21 + 4?) It appears that two lines at the beginning and two lines at the end are built over in the present structure. Script-Vatteṭṭutu with Grantha. Language- Old Malayalam.

Date: King Bhâskara Ravi? Regnal year 11 (2 + 9) (A series?). Jupiter in Tulâm Month of Mîṣam. AD 973. The first two lines containing the name of the king are built over but since the position of Jupiter in the 11th year agrees with the record

Bhāskara Ravi (A series) this record may provisionally be assigned to him. The character of script and language agree.

Contents: Temple inscription. The consecration of a temple in presence of *Amaicullurutti* Kōyil Adhikārikāl is recorded along with an endowment in gold for its maintenance.

Publication: Nil. This record was recently discovered and deciphered by the present writer on information from Ramachandran of Elayidathu house.

Remarks: This record brings out the date of establishment of the temple. The orthographic and linguistic features are of late 10th century supporting the identification of the king with Bhāskara Ravi (A series) based on the position of Jupiter in the 11th year of the reign.

No. A. 30

Place: Trikkākara. Outside wall of the *curumāndapa* of the temple.

Material: Stone. Blocks of granite. 9 lines, each of them spread over the stones and the last line built over. Incomplete. Script-*Vaṭṭeluttu* with *Grantha*. Language- Old Malayalam.

Date: King Bhāskara Ravi, Kō. Regnal year 13 (2 + 11) (A series). Jupiter in Makaram, 7th day, Month of *Vṛiśikam*, 975 AD. The year portion was wrongly deciphered as 23 (2 + 21) by the Government Epigraphist of Travancore. See *Perunna inscription* 14th year (A series) for discussion of date.

Contents: Temple committee resolution. Ulpātan and Perumutiyān of Tirukkālkkarai lend gold and receive land as security nominating the owners themselves as tenants of the temple paying fixed annual dues. Mentions the Śrīvaiṣṇavas. Witnesses are mentioned.

Publication: T.A.S., II, no. 7 (D), pp. 38-40. Photo, Tamil Transliteration, Eng. Translation and notes.

Remarks: Read 'Irāntāmāntaikketir orupattōrāmāntu' in place of 'Irāntāmāntaikketir irupattōrāmāntu' in L1. Read 'palankāyainoppata' in place of 'palankāyainopata' in L2. (Corrections by the present writer from the original stone) Velliyānpallī Cāttan Kumaran who figures as witness here is the son of Velliyānpallī Pōjan Cāttan who figures in the same capacity in two Trikkākara inscriptions of Indu Kōta, 16th year and 17th year. This establishes the Indu Kōta-Bhāskara Ravi sequence. This presents another instance of permanent loan of gold from temple in lieu of share in cultivation. The coin 'Palankāci' is mentioned. Śrīvaiṣṇavas are mentioned. The year portion was wrongly deciphered as 23 (2 + 21) by the government epigraphists of Travancore. This mistake was pointed out by E. amkujam, *Prasnaiga!*, II, p. 144. F.N. It is clear from the photo published in T.A.S. also.

No. A. 31

Place: Trikkādithānam. West and south base of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 4 lines, each line spreading over the stones. Script-*Vaṭṭeluttu* with *Grantha*. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varman), Kō. (A Series). Regnal year 14 (2 + 12), 976 AD. This inscription does not indicate the position of Jupiter and as such it cannot be directly ascertained whether it belongs to series A or B. However, this inscription

of the 14th year which mentions the appointment of Gövardhana Märttända, Governor of Vënaṭu, as Governor of Nanṛulainäṭu, must be placed in the same year as the Perunna inscription of Bhäskara Ravi, 14th year, which mentions this Governor in the dual capacity cited above. Therefore, it really belongs to Series A and is treated as such for calculation of date. See Perunna inscription, 14th year (A Series for discussion of date).

Contents: Royal order. The Køyil Adhikärikä (royal representative) appoints Gövardhana Märttända, Governor of Vënaṭu, as Governor of Nanṛulainäṭu also, fixes the annual dues from Tirukkätiṭänam, and orders the institution of Akkiram with the balance. Fine for violation of the order is prescribed.

Publication: T.A.S., II, no.7, (A), p. 33. Tamil transliteration, Eng. Translation and notes (incomplete). T.A.S., V, no.56, pp. 176-8. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: This is the only record so far discovered which mentions the appointment of the governor of a province. The fixation of annual dues from the temple is also worthy of notice.

No. A. 32

Place: Trikkadithänam. Upper face of the narrow Upäna (lowermost stone member) of the base of the central shrine.

Material: Stone. Blocks of granite with writing on the narrow surface projecting outside. 1 line spread out on the stones. Incomplete. Script-Vätṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhäskara Ravi (Varma), Kō. Regnal year 14? (2 + 12?) (A series) 976 A.D? The regnal year portion is damaged and there is no mention of Jupiter position. However, the mention of Gövardhana Märttända, Governor of Vënaṭu and Nanṛulainäṭu, as the ruling chieftain, and the reference to the decision to continue the festival instituted by Śrivallavan Kôta, Governor of Vënaṭu, suggest that the record was produced immediately after the death of Śrivallavan Kôta and the appointment of Gövardhana Märttända as governor of the province. This latter event is mentioned in Trikkadithänam record of the 14th Year, (No. 31) cited above. Therefore, this record belongs to A Series and is taken as such for calculation of date. See Perunna Inscription, 14th year (A Series), for discussion of date.

Contents: Temple committee Resolution. While (Gövarttana) Märttända was ruling over Nanṛulainäṭu, Uttirakkaṇṭä of Tirukkätiṭänam, Nijal and Pani decide to continue the Uttiravila instituted by Śrivallavan Kôta, Governor of Vënaṭu, even year in the month of Kumbham, with the usual routine of flag hoisting in Kärtikal, Brahmin feeding, Küttu for ten days etc.

Publication: T.A.S., V, II, no. 61, PP. 187-9. Photo, Tamil transliteration, Eng. Translation and notes. Elämkuläm, Praśnarigal, II, p. 138. Mal. Transliteration, Mal. Translation and notes.

Remarks: This record establishes the Śrivallavan Kôta-Gövardhana Märttända sequence in Vënaṭu which confirms the dating of Bhäskara Ravi based on astronomical data since the Mämpälji copper plate gives a firm date - 149 ME or 974 AD in the governorship of Śrivallavan Kôta. This is also one of the few records referring to the performance of Küttu in temple.

No. A. 33

Place: Perunna, base of the central shrine

Material: Stone. Block of granite. 2 lines running through the stones. (Beginning and end damaged or displaced.) Script-Vaṭṭeṭuttu with Grantha. Language - Old Malayalam.

Date: King Bhāskara Ravi, Kō. Regnal year 14 (2 + 12) (A Series). Jupiter in Makaram, 29th of Miṇam, Sunday, Puṇṭam naksatṛa. The King's name is not in the text which begins with the regnal year. However, the mention of a governor of Vēṇaṭu who ruled over Nanjuṭaināṭu makes it certain that it refers to Gōvardhana Mārttāndā, feudatory of Bhāskara Ravi, mentioned as such in several inscriptions. Therefore, it is inferred that the king is Bhāskara Ravi, over-lord of Gōvarṭtana Mārttāndā.

This record must be later than 149 ME (973 AD) when Śrivallavan Kōṭa was the Governor of Vēṇaṭu. See E.I., IX, p. 234 ff and T.A.S., IV, no. 1, pp. 1-11. Gōvarṭtana Mārttāndā is posterior to Śrivallavan Kōṭa as a Trikkāḍithānam inscription of Bhāskara Ravi, 14th year, mentions the former in the present tense and the latter in the past tense. Swāmikkappu Pīlai calculated that the record could belong to 1060 AD but this makes Bhāskara Ravi's rule project into the period of Rāma Kulaśekhara. Elamkulam has rejected this date. His new date, 976 AD, agrees with all the astronomical data. It also suits the Śrivallavan Kōṭa-Gōvarṭtana Mārttāndā sequence. Therefore the initial year of Bhāskara Ravi inscriptions (A series) must be placed in 962 AD.

Contents: Temple committee resolution. Perunneytal Ūr, Potuvāṭ and Klijkkūṭāṅgarai sabha and Nārāyaṇan cirītaras of Pantāvūr meet in the presence of the governor of Vēṇaṭu ruling over Nanjuṭaināṭu also. The rest is damaged.

Publication: T.A.S., II, no. 7 (B), p. 34. Photo, Tamil transliteration, Eng. Translation, and notes. Elamkulam, Prasāṅgal, II, pp. 40-5. Mal. Translation and notes.

Remarks: This short inscription with full astronomical data provides the basis for calculating the initial year of Bhāskara Ravi (A Series) inscriptions.

No. A. 34

Place: Cochin. Owned by the Jewish synagogue of Mattancheri, Cochin.

Material: Copper. Two plates with writing on both sides of the first and one side of the second plate. 28 lines (9 + 10 + 9). Script- Vaṭṭeṭuttu with Grantha. Language - Old Malayalam.

Date: King Bhāskara Ravi (Varman), Kō Kōmmai Koṭṭān Kō. Regnal year 38, (2 + 36) (A series) 1000 AD. This inscription does not mention the position of Jupiter. However, Gōvarṭtana Mārttāndā, who became governor of Vēṇaṭu after Śri-vallavan Kōṭa in the 14th year of Bhāskara Ravi (976 AD), is found in this record of the 38th year also. If this record is placed in the B Series and dated 1016 AD it will be necessary to assume that Gōvarṭtana Mārttāndā governed for an unusually long period of 42 years. Moreover, the Cēra capital had already fallen to the enemy before that date. Therefore, it is more appropriate to place the record in the A Series and assign it to 1000 AD. See Perunna inscription, 14th year (A Series for discussion of date).

Contents: Royal Charter. While staying at Muyirikkōde, the sovereign is pleased to grant Issuppu Irappān (Jospeh Rabban) a copper plate giving him Añcuvaṇpām and

other privileges and exempting him from all payments made by other settlers at the same time extending to him all the rights of other settlers. These are given in perpetuity to all his descendants. The document is attested by the governors of Vēṇāṭu, Vempalanāṭu, Ērālanāṭu, Valluvanāṭu, Nedūmpurayūrnāṭu and Commander of the forces and signed by the official scribe.

Publication: E.I., III, p. 68 ff. Photo, Eng. Transliteration, Eng. Translation and notes. Elāmkulājam, *Praśnangal*, pp. 32-4. Mal. Transliteration of the revised text, Mal. Translation and notes. There has been a long controversy over the date and content of these plates, which were among the first few from Kerala to attract the attention of scholars. For a history of the Plates and a history of the studies related to plates, see Gopinatha Rao, 'Some Inscriptions of Bhāskara Ravivarma Tiruvadi', T.A.S., II, p. 31; Walter J. Fischel, 'The Exploration of the Jewish Antiquities of Cochin on the Malabar Coast', *The Cochin Synagogue 400th Anniversary Souvenir*, pp. 126-150; (this was reproduced in *Charitram*, no.1, pp. 9-28); M.G.S. Narayanan, 'The Jewish Copperplates of Cochin'. *Charitram*, no. 3. For early attempts at decipherment, interpretation and dating, see M.J.L.S., XII, I, p. 137; *Ibid.* New series, V, p. 42.

Remarks: This record brings out the status and importance of the Jewish colony in the Cōra Capital and the relationship between the king and Jews in the period of the Cōla invasion. It gives the names of some of the chief feudatories of the Perumāl and proves that the ancient name of Muciri persisted in Muyirikkōde.

No. A. 35
Place: Trikkākara. Base of the front mandapa.
Material: Stone. Blocks of granite with writing on one side. 4 lines each running across the stones. Incomplete. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.
Date: King Bhāskara Ravi, (Varma), Kō. Regnal 42 (40? + 2) (Series A) 1004 AD. Jupiter in Miṇam. The regnal year portion is damaged. It reads 'nālppat..... ntaikketir iraṇṭāmāṇtu', the intervening letter or letters being irrecoverable. This makes it 'Forty... + second year.' However, the mention of Jupiter in Miṇam shows that it can either be 42nd year of A Series or 48th year of B Series. If we take it to belong to the B Series, it is to be dated in the 63rd year of the king (1026 AD). Since the last known regnal years are 58 of A Series (1020 AD) and 43 of B Series (1021 A.D.) and further extension is highly improbable, this record may safely be assigned to the 42nd year of A series and dated 1003 AD. See Perunna inscription of 14th the year (A series) for discussion of date.

Contents: Temple inscription. Kuvalāyini Kōvinnan Kunṭappōļan donated gold which Neṭiyatali Puraiyan invested in land in such a way as to be able to meet the expenses of a three day feast for Brahmins and Śrīvaiṣṇavas. The provisions for the feast are mentioned.

Publication: T.A.S., II, no. 7 (L), pp. 46-8. Tamil transliteration. Eng. Translation and notes.

Remarks: This record enables the calculation that there were 25 Śrīvaiṣṇava Brahmins attached to this temple.

No. A. 36
Place: Tirunelli. Owners not to be traced.
Material: Copper. Two plates with writing on both sides. 10 + 9 + 8 + 10 lines. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varma), Kō. Regnal year 46 (A Series). Jupiter in Ciṅgam. Month of Makaram. 1008 AD. See Perunna inscription, 14th year, (A Series) for discussion of date.

Contents: Temple committee resolution. Caṅkaran Kōta Varman, alias Atīkaṭ Puraikīṭṭar, Niṭṭal and Pani make a land-gift to temple for conducting feast in the temple, handing over the land to Urālar, Sanyāsikāl and Yōgikāl and making it a 'Kīṭṭa' of Puraikīṭṭanāṭu Aīññūṭuvar. Mūlīkkajattu kaccam is quoted. The land was purchased from Karaiññānūr Sabha in return for payment in gold Kēcu.

Publication: *IA.*, XX, pp. 285-90. Photo, Eng. Transliteration, translation and notes. Parameswaran Pillai, *Prācīnalikkhitāṅgal*, pp. 175-80. Mal. Transliteration and notes. Elamkulam, *Praśnaṅgal*, 1963, Appendix II, pp. 308-9. Mal. Transliteration of the revised text; last seven lines omitted.

Remarks: This record proves the extension of Bhāskara Ravi's authority to Puraikīṭṭanāṭu (North Kottayam in modern times).

No. A. 37

Place: Tirumūlīkkajam. Base of the Vātīlmāṭam

Material: Stone. Blocks of granite with writing on one side. 3 lines each of them running across the stones. Incomplete. Script-Vatteṭṭuttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi, (Varma), Kō. Regnal year 48 (48 + 0). A series. 1010 AD. This record does not contain any mention of the position of Jupiter. However, since records of the B Series are known only up to the 43rd year, 1021 AD this record may safely be placed in the A series and assigned to 1010 AD. See Perunna inscription, 14th year, (A series) for discussion of date.

Contents: Temple committee resolution. Ur of Tirumūlīkkajam and Potuvāṭ meet in the temple decide unanimously to lease out the Cērikal lands donated by Manukulādiccan. Mūlīkkajā kaccam is quoted.

Publication: *T.A.S.*, II, no. 7 (K), pp. 45-6. Photo. Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'Mūlīkkajakkacca' in place of '...li...la kacca' in L. 2. Read 'irāṇṭukupiṭṭacca-maiññicitarum' in place of 'irāṇṭukupiṭṭakamaiññicitarum', 'iruṅgāṭikkūṭalum' in place of 'iruṅgāṭi kanṭālum' and 'parataiyārum' in place of 'ūrvāriyārum' in L.3. (corrections by the present writer from original stone). The gift of Manukulāditya is mentioned, but this Manukulāditya was left unidentified until the present writer brought out the Pullūr Kodavalam inscription of the 58th year (A series) which provides that Bhāskara Ravi had the little of Manukulāditya.

No. A. 38

Place: Trikkadithānam, West base of the central shrine of the temple.

Material: Stone. Blocks of granite with writing on one side. 1 line running across the stones. Incomplete. Script-Vatteṭṭuttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi, (Varma) Kō. Regnal year 48. A Series. Jupiter in Tulāḍ. This has been wrongly attributed to the 2nd year and 1st year in *T.A.S.*, V, no. 62, p. 190 and Elamkulam, *Praśnaṅgal*, II, p. 46 respectively. (The position of Jupiter would not suit the interpretation.) If 48 is taken to be the number of days in the first regnal year - it is unusual to speak of days beyond a month - and not as the num-

ber of years, the position of Jupiter (Itavam) given in the Trikkâkara inscription of Bhâskara Ravi, 6th year, would be out of place. Moreover, 'tulâttîl vîyâljam nirâ' will not go with the statement of the day. (On the hand the position of Jupiter in Tulâm agrees with the 48th year of Bhâskara Ravi (A series) inscription.) See Perunna inscription 14 year (A series) for discussion of date.

Contents: Temple inscription. Muļakkâttu Iyakkan Kôvinnan, making provision on Chitra Viṣu day for Nandâvîlakku and Tiruvamirtu for 12 Brahmins on every Amâvâsi day in the temple. The nature of the transaction is not clear as a big plot of 400 kalam, yielding 4800 para of paddy considerably out of proportion with expenses involved, is mentioned in this connection. Perhaps this conveys the idea that he had already returned the big 400 kalam plot which he had taken up earlier on lease.

Publication: T.A.S., II, no. 7, (J), p. 45. Photo, Tamil transliteration, Eng. Translation and notes. T.A.S., V, no. 62, p. 190. Tamil transliteration of revised and fuller text, Eng. Translation and notes. Elamkulam, *Praśnâhgal*, II, p. 46. Mal. Transliteration of extracts and notes.

Remarks: The Last sentence of the text may be reconstructed as 'iccelavu naruļainâttu munûruvarum celutta kâṭavar' in the place of 'iccelavu....nûrru....celutta...' and the record completed. (Correction by the present writer from original stone).

No. A. 39

Place: Pullûr. Courtyard of the Kođavalam temple.

Material: Stone. Single slab with writing on one side. 14 lines. Script-Vatteļuttu with Grantha. Language- Old Malayalam.

Date: King Bhâskara Ravi, Manukulâditya. Regnal year 58. A Series. Jupiter in Karkkata. 1020 AD. The regnal year was misunderstood as 55 by the Govt. Epigraphist. A.R.I.E, 1963-4, no. 125. See Perunna inscription of Bhâskara Ravi, 14th year, (A Series) for discussion of date.

Contents: Kudavalattu Ùrâjär install the inscribed stone showing 3 kalañcu as the amount of Ǟtaikkö] (annual dues) fixed by royal order to be paid to the sovereign.

Publication: No. 125 of 1963-4. It has not been officially published. M.G.S. Narayanan, *Ǟsthâna-Silakal*, pp. 69-78. Eye copy, Mal. transliteration, translation and notes. See also M.G.S. Narayanan, 'The Identity and Date of king Manukulâditya', *Proceedings of the Indian History Congress*, 1969.

Remarks: The date portion was read by the Govt. of India Epigraphist as indicating the 55th year probably by deciphering the text as 'aiympattayyâmâñtu' in II. 5-6. The present writer corrected it from original stone as 'aiympatteññâmâñtu' which gives the 58th year and also suits the position of Jupiter in 'Karkkata' of the Bhâskara Ravi (A series) inscription. This short inscription has revealed the identity of Bhâskara Ravi Manukulâditya. Scholars like R.G. Bhandarkar, S.V. Venkateswara Ayyar, Prof. K.V. Krishna Ayyar, Prof. Elamkulam and S. Sanku Ayyar had previously identified Manukulâditya with different other kings. The present identification helps the dating of Sanskrit philosopher poet Sarvajñâlâtma and Sanskrit Yamaka poet Nârâyanâ. This record also proves the extension of Bhâskara Ravi's authority to Kôlattunâju in the northern part of Kerala, the fact of which was doubted by scholars before. See M.G.S. Narayanan, *Op. cit.*, 'The Identity and Date of King Mamukulâditya', *Op. Cit.*

No. **A. 40**

Place: Eramam – Site of the ruined Cālappuram temple.

Material: Stone. Single slab with writing on three sides. 15 lines. Incomplete. Script- Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Bhāskara Ravi (Varma). Regnal year 58. A series. Jupiter in Karkkataṭka, 1020 AD. This king's name was confused by the Govt. Epigraphists who took the name of Kanṭan Kārivarman alias Rāmakāṭa Müvar in Ll. 5-7 as that of the sovereign. This error is copied by Prof. K.A.N. Sastri and Elāmkulām also. The year, mentioned as 'the year opposite to the year 58' was taken to be the year 59 by the Govt. Epigraphist. However, this means only 58 stated in conventional style. See Perunna inscription 14th year, (A series) for discussion of date.

Contents: While Kanṭan Kārivarman alias Rāmakāṭa Müvar was governing the nāṭu, the Tāji of Cālappuram, Vaṭṭaiyār, Nānātēyār, Paṇimakkal, together make an agreement probably in connection with some gift from Rājēndra Cōla Samayasēnāpati of Kaṭappāppalji.

Publication: No. 523 of 1930. It has not been officially published. It was mentioned as a record of the 59th year of Kanṭan Kārivarman alias Irāṇa Kuṭa Müvar, king of Müṣaka. M.G.S. Narayanan, *Ajithkāṇḍikālakāl*, pp. 79-92. Eye copy Mal. Transliteration and translation and notes.

Remarks: This inscription confirms the extension of Bhāskara Ravi's authority to Kōlattunāṭu and establishes a Bhāskara Ravi-Kanṭan Kārī-Rājēndra Cōla synchronism. This triple synchronism is useful in confirming the finding about the period of Bhāskara Ravi, the Cēra-Cōla relations of this period, and also in getting a firm date for Müṣakavāṇīśakāvya, the earliest known work of territorial history in Sanskrit literature. Kanṭan Kārī of this record may be identified with Śrīkanṭhan Kartha of the Kāvya. References to Vaṭṭaiyār and Nānātēyār also provide a link between Kerala and the Cōla empire.

No. **A. 41**

Place: Trikkākāra. Base of the front maṇḍapa.

Material: Stone. Blocks of granite with writing on one side. 3 lines, each one spread out on several stones. Incomplete. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varma), Kō. Regnal year 58 (A Series). Jupiter in Ciṅgam. 1020 AD. See Perunna inscription of Bhāskara Ravi, 14th year (A Series), for discussion of date.

Contents: Temple Inscription. Uḍpiṭan, Perumutiyān and Potuvāl o Tirukkālkkarai Tēvar decide that Cālavēli Kēralān Pōjan, tenant of the temple, may be entrusted with some more land for Nandāvīlākku and that another person Iravi Kovinnan may be entrusted with certain other items of routine. Witnesses are mentioned.

Publication: T.A.S., II, no. 7 (M), pp. 48-9. Tamil transliteration, Eng. Translation, and notes.

Remarks: The 58th year is shown as Karkkāṭavāyālām in Pulkūr inscription and Ciṅgavāyālām here. This is quite natural since the same regnal year might consist of the months of two calendar years. This is the latest known record of Bhāskara Ravi (A Series).

No. **A. 42**

Place: Trikkadithānam. North and West walls of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 7 lines, each on spreading over all the stones. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varma), Kō. Regnal year 13 (6 + 7). (B. Series). 991 AD. Jupiter in Ṭavam, Month of Tulām. See Tirunelli copper plate of Bhāskara Ravi, 43rd year (B Series) for discussion of date.

Contents: Temple committee resolution. Ūr, Paraṭalyār, and Potuvāl meet in Tirukkādithānam temple and unanimously make arrangements for the cultivation of land set apart for Tiruvamīrtu, Nandāvījakku, Tiruvakkiram, Māpāratam etc. The service tenure of the Sānti is fixed. The terms of the tenants of the lands are laid down. Restrictions are imposed on the Orālar and Paraṭal. Fine is prescribed.

Publication: T.A.S., II, no. 7 (c), pp. 34-37. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: This is one of the few records which mention the institution of Māpāratam, i.e., the appointment of a scholar to recite Mahābhāratam in the temple. It also speaks about the three year term of Sānti, the dates of payment of the rent and steps to prevent the abuse of the power of the Paraṭai.

No. **A. 43**

Place: Nedumpuram Tali. Half wall in the entrance corridor through the Vāṭilmāṭam on the left side.

Material: Stone. Single slab with writing on one side. 18 lines. Script-Vaṭṭeluttu with Grantha. Language - Old Malayalam.

Date: King Bhāskara Ravi, Kō. Regnal year 18 (16 + 2). (B Series) 996 AD. Jupiter in Tulām. The regnal year was read as 13 (11 + 2) in the Government Epigraphist's version and consequently Prof. Elamkulam assumed that the position of Jupiter demanded the postulate of a Bhāskara Ravi different from the author of Series A and B. see Tirunelli copper plate of Bhāskara Ravi, 43rd year, (B series) for discussion of date.

Contents: Temple committee resolution. Patiṇetū Nāṭṭār and Adhikārīkaṭ of Nityavīyārēśvaram meet in the temple and unanimously decide to accept as Kiliṭu all the lands in the Cērīkkal belonging to Tirupuvara Māṭēvi alias Cīritara Nāngacci and to afford it protection as part of the temple. Fine is prescribed for offences against the arrangements by Patiṇetū Nāṭṭār, Adhikārīkaṭ and Akappotuvāl and their accomplices.

Publication: No. 348 of 1924 T.A.S., VIII, no. 33 (IV), p. 40. Tamil transliteration.

Remarks: Read 'patiṇārāmāṇṭaikketirāyirāntāmāṇṭu' in place of 'patiṇorāmāṇṭaikketirā irāntāmāṇṭu' in L.1. 1-2. Read 'ōrunnu' for 'iruntu' in L.4 and 'uṭeya' for 'utaiya' add 'pāṭṭanel' for '....nel' in L.9. Read 'vīlakkuvitum poruṭ kavaruvitum ceyum' in place of 'nilakkovilum....vota, caiyum' in L. 12-13. Add 'tam atikārān' for '...atikārān' in L. 15. (Corrections by the present writer from original stone). This record brings out a rich dancing girl with a high-sounding double name - Cīritara Nāngacci alias Tribhuvaga Māṭēvi - suggestive of a royal personage. It is significant that the chief queen of Uttama Cōla (Death C. 985 AD) predecessor of Rājarāja Cōla I, had the same title.

No. A. 44

Place: Trikkākara. Outside base of Currumandapa.

Material: Stone. Blocks of granite with writing on one side. 12 lines. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varma), Kō. Regnal year 21. (2 + 19). (B Series). 999 AD. Jupiter in Kumbham. Month of Makaram. The regnal year was correctly deciphered by the Travancore Govt. Epigraphists at first but in the second and fuller edition, it was wrongly put as 31 (2 + 29). See Elamkulam, *Prasnaigal*, II, pp. 147-8. See Tirumelli copper-plate of Bhāskara Ravi, 43rd year, (B series) for discussion of date.

Contents: Temple committee resolution. Mākkannappaļi Kaṇṭa Nārāyaṇa receives gold from Cīrumārappuļai Kōtai Nārāyaṇa and undertakes to supply regularly the ghee necessary for the Nandāvilākku instituted by the latter. Witnesses are cited and Mūlīkkāla kaccam is quoted. If the gold is ever returned, provision is made for investing it on land again.

Publication: T.A.S., II, no. 7 (G). pp. 41-2. Tamil transliteration, Eng. Translation and notes (Fragmentary). T.A.S., III, no. 43. pp. 182-4. Photo, Tamil Transliteration, Eng. Translation and notes.

Remarks: This record brings out the practice of donating gold and investing it on land with the help of temple authorities for specific offerings in temple. Cīrumārappuļai Kōtai Nārāyaṇa, the donor, appears in another Trikkākara record of Bhāskara Ravi, 31st year, (B Series 1010 AD) also. Neytalmaṅgalattu Kēyavan Tēvan, the Sānti who appears as witness here, must be the same person who appears in another Trikkākara inscription of Bhāskara Ravi, 58th year, (A series- 1020 A.D.) also.

No. A. 45

Place: Trikkākara. Base of the front mandapa.

Material: Stone. Blocks of granite with writing on one side. 4 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: King Bhāskara Ravi, (Varma), Kō. Regnal year 31 (2 + 29), (B Series), 1009 AD. Jupiter in Dhagu, 20th of Vṛścika, (expired). See Tirumelli copper plate of Bhāskara Ravi, 43rd year, (B Series) for discussion of date.

Contents: Temple committee Resolution. While Panjitturutti Pōļan Kumaran was governing Neṭumpuraynātu and Kālkkarainātu, Putillattu Nārāyaṇan Tēvan agreed to pay the ghee for lamps due from two other persons, putting forward his share property as guarantee. Witnesses and scribe are mentioned.

Publication: T.A.S., II, 7, (H). pp. 42-44. Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'inney' in place of 'innel' in L.3. Read 'vāṇa nāl' in place of 'vāṇanare' and 'Uḍpāṭan' in place of 'urepāṭan' in L.4. (Corrections by the present writer from original stone.) Panjitturutti Pōļan Kumaran, Governor of Neṭumpuraynātu and Kālkkarainātu mentioned here, must be the son of Panjitturutti Kaṇṇan Pōļan mentioned in a record of Indu Kōṭa, 16th year, from the same place. Perumāgaikkōṭṭattu Cāgavan Tāmōṭiran, a witness in this record, must be the son of Perumāgaikkōṭṭattu Kēcavan Cāgavan, who appears in the same capacity in records of the same place belonging to Indu Kōṭa, 17th year, and Bhāskara Ravi, 6th year, (A Series) - a fact which confirms the Indu Kōṭa-Bhāskara Ravi sequence. Cīrumārappuļai Kōtai Nārāyaṇan who figures as a witness in this record appeared

as donor in a Trikkākara inscription of the 21st year (B series) also. Cīrumāṭṭappulai Kōtai Kēralan, another witness of this record, has appeared before in a Bhāskara Ravi inscription of the 6th year, (A Series - A.D. 968) also. Since there is a gap of 42 years between the two records it is likely that the second record refers not to the same person but a younger brother or a grand-son with the same name.

No. **A. 46**

Place: Tirunelli. Owners not to be traced.

Material: Copper. Single plate with writing on both sides. 29 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: King Bhāskara Ravi, (Varma), Kō. Regnal year 43 (2 + 35 + 6), (B. Series), March 1st, 1021 AD. Jupiter in Tulām, Month of Mūja, Wednesday, Uttram nakṣatra. It has already been pointed out that correspondence of witnesses of A and B series of Bhāskara Ravi inscriptions from Trikkākara prove that all these records belong to the same period and the script and language agree with this inference. The astronomical data like position of Jupiter, month, date, weekday and nakṣatra given here enabled Śwāmikkannu Pillai to calculate the date. It will be seen that 1st of March, 1021 is the only date that suits all these details in the period of 10th-11th centuries. See T.A.S., II, pp. 49-50; and Ejaṁkuļam, Praśnāigal, II, p. 47 also. Thus the year 978 AD must be taken as the initial year. The present writer infers that Bhāskara Ravi came to occupy the throne as a child in 962 AD and that the year 978 AD witnessed his formal coronation, so that his regnal year were counted in both ways by the people.

Contents: Temple Inscription. Kuñcikkutṭavarman alias Viṭrakkurumpuraiyār, Mūttakūrri Elunūrūvar (Nijal)-Panjuṭaiya Nāyān (Panji), Or (Nāttār) and Uritavakai Vejjār (Prakriti) meeting unanimously in the temple, set aside a cērikkal for Tiruvamītu and Nandāvīlakku. The mode of distribution of the rice after worship is detailed. Fine for offences prescribed. Witnesses and scribe are mentioned. Gifts of ornaments to the temple by the governor also enumerated.

Publication: E.I., XVI, no. 27, pp. 339-45. Photo, Eng. Transliteration, Eng. Translation and notes. Parameswaran Pillai, Prācīnalikhitāigal, pp. 170-75. Mal. Transliteration and notes. Ejaṁkuļam, Praśnāigal, 1963, App. 1, pp. 307-8 Mal. Transliteration of revised text.

Remarks: The fullness of astronomical details presented here enabled the calculation of date. This record gives the latest date in Bhāskara Ravi's reign. The text gives the meaning of Elunūrūvar as Nijal and shows that they are attached to the senior prince thereby proving the mistake in interpreting terms like Elunūrūvar, Arunūrūvar etc as connoting democratic assemblies.

No. **A. 47**

Place: Trikkādīthānam, South base of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 6 lines running across the stones. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi, (Varma), Kō. Regnal year 26 (2 + 24), (C Series) 988 AD? 1004 AD? This inscription is placed in C Series in the absence of any mention of the position of Jupiter. However, Gōvarttana Mārttānda, Governor of Vēnatū, appointed simultaneously as Governor of Nanjuļainālu, in the 14th year, (A Series) is men-

tioned here also. Therefore, there is a greater likelihood of this record belonging to the A Series though it is not certain. See Perunna record of Bhāskara Ravi, 14th year, (A Series) and Tirunelli record, 43rd year, (B series) for date.

Contents: Temple committee resolution. While Gōvarttana Mārttānda, Governor of Vēṇāṭu, was ruling over Nanrujaināṭu, the Paraṭai of Tirukkātitānam, Kanattār, Potuvālmār, Munnūruvar of Nanrujaināṭu, Paṇi Ceykinra Neṭūmpurāṭu Kunṭan Kōvintān and Īrmanāttu Iravi Irāman made arrangements to protect the property of Tirukkōyilutayār Koṭṭikāj (Temple drummers) from encroachment or mortgage. Fine is prescribed. The writing was caused by the Uvakkāṭa (drummers).

Publication: T.A.S., II, no. 7 (E), p. 40. Tamil transliteration, Eng. Translation and notes (Fragment only); T.A.S., V, no. 57, pp. 178-80. Tamil transliteration, Eng. Translation and notes.

Remarks: This is a unique record in the form of a protective order, probably issued on the basis of some complaints made by the drummers to the temple committee.

No: A. 48

Place: Trikkāḍithānam. Courtyard of the temple.

Material: Stone. Slab of granite with writing on one side. 6 lines. Script- Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi. Regnal year 26 (2 + 24) (C series) 988 AD? 1004 AD? The text contains only the regnal year but not the name of the king. However, the content is related to the previous record (A. 47.) The same group of Tirukkōyilutayār appears in both. While the former preserves a judgment in favour of these people, the present record registers a contract with them for the supply of ghee. Therefore, we may confidently attribute this to Bhāskara Ravi though the series cannot be determined in the absence of Jupiter position. See 14th year, A Series and 43rd year, B Series for date.

Contents: Temple inscription. It is ordered that the two branches of drummers of Nārāyaṇa-māngalam are to supply oil at specified time. Fine is prescribed.

Publication: T.A.S., II, no. 7, (F) pp. 40-1. Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'irāṇṭu tuṭaiu ennai' in place of 'irāṇṭu paṭai a ennai' in L. 2-3. Read 'attiya' in place of 'muṭṭiya' in L.6. (Correction by the present writer from original stone.)

No. A. 49

Place: Perunna. South base of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 5 lines each running across the stone. Script- Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi (Varma), Kō. Regnal year 33 (2 + 31). C Series. 995 AD? 1011 AD? This record mentions a year when Jupiter stood in Itāvam and it appears to be a reference to an earlier transaction being ratified and committed to writing on stone in the 33rd year. However the Government Epigraphists and Elamkulāṭam took this to be a reference to the position of Jupiter in the year of the inscription. The latter, therefore, attributed the record to a new Bhāskara Ravi whom he described as Bhāskara Ravi III. In fact, the statement will not bear such interpretation. The position of Jupiter in the year of the record is not stated. See Perunna

record of Bhaskara Ravi, 14th year, and Tirunelli record, 43rd year, for discussion of date.

Contents: Royal Order. Perunneytal Ūr, Paraṭaiyār, and Potuvāl agreed in the year when Jupiter stood in ḥayam to pay a fixed amount as annual dues to Nanruḷaināṭu. It is now stated that they will pay the same amount to the Kōyil Adhikārikal of the ministry and nothing more. Two persons bringing the royal order sanctioning this procedure caused it to be inscribed on stone.

Publication: T.A.S., II, 7 (I), pp. 44-5. Photo, Tamil transliteration, Eng. Translation and notes. Ejamkuḷam, Prasāṅga!, II, pp. 149-50. Discussion of date.

Remarks: This record throws light on the nature of the relation between king and temple corporation.

No. A. 50

Place: Ticuvangūr. Balikkal in front of the shrine.

Material: Stone. Two stones with writing on one side. 2 lines each running across the stones. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Bhāskara Ravi, (Varma), Kō. Regnal year 35. (C Series) 997 AD? or 1013 AD? The regnal year portion is deciphered as 'muppattain...' in the government Epigraphist's version but it is clearly 'muppattaiñcu' or thirty five. The position of Jupiter is not mentioned.

Contents: Temple Inscription. Makalur Nārāyaṇan Kēcavan built a balikkal and instituted regular expenses of Nāḍi rice.

Publication: No. 16 of 1901. S.I.I., VII, no. 126, p. 75. Tamil transliteration.

Remarks: This short two sentence record is the first so far discovered which leaves out the personal termination in Mal. Language. Read 'muppattaiñcu' in place of 'muppattain...' in L.1. (correction by the present writer from original stone.)

No. A. 51

Place: Pantalāyāṇi Koṭṭam. Block of granite built into the steps of the tank at Jamāttu pali, and another lying outside.

Material: Stone. Two slabs with writing on surface in both and one side of the lose stone. 41 lines (19 + 17 + 5). Highly damaged and incomplete. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi. Regnal year? (2 + ?) C Series. This record is to be placed in Series C as the regnal year and the position of Jupiter remain unknown. The name of the King was not deciphered in the Government Epigraphists' version.

Contents: Royal charter. Purpose uncertain. Only a few words like Pantalāyāṇi, Kōyil, Vaṭṭañci (yar), Maṇikkirāmam, Kōyil Adhikārikal, Atṭikkututtarulliyitu, Nakarattiluḷḷor etc can be deciphered.

Publication: No.3 and 4 of 1091; S.I.I., VII, no. 162, p. 69. Tamil transliteration. **Remarks:** Read '...kārāṇiravikkuccellānīṇa' in place of '...ravikkuccellānīṇa' in Ll. 1-2. Read 'Pantalāyāṇi' in place of 'Panta....' in Ll. 10-11. Read 'nakarattiluḷḷor' in Ll. 34-5. (Corrections by the present writer from original stone). This record proves that the place name Pantalāyāṇi was in existence even in the 10th century. It is one of the few records to mention 'Vaṭṭañciyar' in Kerala. It was probably a royal charter given by the Kōyil Adhikārikal to the founders of the Vaṭṭañciyar community in

Pantalāyani Kollam. Its position inside a Muslim mosque, considered to be one of the original mosques in Kerala, suggests that the nakaram belonged to the Muslims or included them or came into their possession at a later stage.

No. A. 52

Place: Tirumāṭṭakōde, near Pattambi. Door frame of the temple.

Material: Stone. Single block of granite with writing on one side. 29 lines. Partly damaged in the bottom portion. Script-Vatteṭṭutti with Grantha. Language- Old Malayalam.

Date: King Ravi Kōta, Kō, Year 8, 1028 AD? Cōlā Parakēsari Varman (Rājēndra Cōla) is mentioned in the text. Therefore, it belonged to the early part of the 11th century. This Ravi Kōta, who is mentioned in a Panniyankara inscription also, was probably the immediate successor of Bhāskara Ravi. Perhaps he possessed the coronation name of Rājasimha.

Contents: Records the gift of gold equivalent to 40 Paṭṭamkāśu to the temple by Cōlā Muttrāyan named Cēkkilān alias Śaktināyan of Kāvanūr, from Melur Kōṭṭam in Tonḍaiṇāṭu, who was carrying out the orders of Cōlā Parakēsarivarman. Mentions the name of the temple as Tiruviṭṭuvakkōṭu. Refers to Mūlkkāja Kacam also.

Publication: Nil. A wooden frame had concealed the major part of the writing when the present writer visited the temple in November, 1961. The temple authorities kindly removed it in 1971 to enable a view of the text of the inscription. The first one line, covered by a granite beam, was recently exposed by scrapping the stone and this revealed the name of the sovereign.

Remarks: The record is important in several ways. It confirms the connection between Kerala and Rājēndra Cōla mentioned in Cōlā inscriptions. By bringing out the old name of the temple as Tiruviṭṭuvakkōṭe it strengthens the view that this is the temple praised by Kulaśēkhara Ālvār of Kerala. The name of the king in the opening passage settles the question of the name of the Cēra king who succeeded Bhāskara Ravi in Kerala. See Index no. C. 15 also.

No. A. 53

Place: Panniyankara. Courtyard of the temple. This was lying buried under the ruins of the Vāṭilmāṭam and was brought to light recently.

Material: Stone. Single slab of granite with writing on one side. 18 lines. Incomplete. Partly damaged. Script-Vatteṭṭutti with Grantha. Language-Old Malayalam.

Date: King Ravi Kōta. Regnal year Nil. (damaged) C. 1028 AD. The script and language suggest the early part of the 11th century. This king is evidently the same as Ravi Kōta of Tirumāṭṭakōde inscription. For details and discussion of date, see no. A.52

Contents: Temple committee resolution. Atikārar of Panriyankarai and Āṭa Kōyil unanimously deciding on the lease of certain lands. Perumāṇaṭikāl and a capatai (agreement), probably of Mūlkkājam are mentioned.

Publication: This record was discovered, deciphered and published by the present writer. On the basis of his report the Archaeological department of Kerala has copied it recently. See M.G.S. Narayanan, *Āṭiṣṭhānaśilakal*, pp. 122-136.

Remarks: This record introduced a Cēra king who was not known from other sources and his date has been subsequently fixed in the light of a Tirumāṭṭakōde inscription.

(No. A. 52) This Ravi Kôta must have had the title of Râjasimha. For information about Râjasimha inscription, see No. A. 54 to 58 also.

No. A. 54

Place: Tâlakkâd. Compound of the Christian church.

Material: Stone. Single slab with writing on both sides. 39 lines (25+14). Script-Vatteluttu with Grantha. Language-Old Malayalam.

Date: King Râjasimha Perumân Atikâ. Regnal year 3. 1024 AD? (The Madras Government Epigraphist took the two parts of the record as two separate inscriptions but actually there is no difference in content, script, or language. The present writer examined the original stone). See Mannarköyl inscription of Râjendra Côla, 24th year, Index no. A. 56, for discussion of date.

Contents: Village Assembly resolution. Mâtâr, Ilaiyâr, and Parañai of Tâlakkâtûr, the two Kuñippotuâls, Úrvâriyar and Potuâl of Irunkâtikkûtai meet in the presence of the king and decide to exempt two families of Mañikkirâmattâr from certain taxes and to extend the privileges of such exemption to new-comers within the Kac-cam also. Mentions Perumâñatikâ. The boundaries of the land granted unanimously by the Úrâr for shops to be erected by the Vanjkâr (Merchants) who were settled in Tâlakkâtu are mentioned. The rights and privileges of the four merchants in regard to taxes and dues are also specified here.

Publication: No. 358 and 359 of 127. Partly published. T.A.S., VIII, no. 33, III, pp. 39-40. Tamil transliteration.

Remarks: The growth of a small bazaar founded by the village assembly is portrayed here. Mañikkirâmattâr and their trade and some taxes like Pandalkâñam, Tañtarakkâli, Õnanel and Pañtaiyaninel are mentioned. The last two incidentally bring out the popularity of Õjam festival and the entertainment called Pañtayani. Read 'Pañtayani' in place of 'Panniñai' in L.22 (Second side) found in the summary given by the Govt. Epigraphist. (correction by the present writer from the original stone.) The location of the stone in the Christian church probably suggests that it was an early Christian settlement and that the Mañikkirâmam was a Christian Corporation.

No. A. 55

Place: Mannarköyl, Ambâsamudram, Tamilnadu. South wall of the central shrine of Gôpâlswâmi temple.

Material: Stone. Blocks of granite. Script-Tamil Language - Tamil.

Date: King Jatâvarman Sundra Côla Pâñdyâ Dêva (Côla Viceroy at Madurai). Regnal year 14. 1034 AD. Cêramâñâr Râjasimha mentioned. See Mannarköyl inscription of Râjendra Côla, 24th year (No.56), for discussion of date.

Contents: Temple inscription. Cêrajan Mâtéviyar Äticci, queen of Cêramâñâr Râcîngâ têvar, donate a lamp and 16 coins to Râjendra Côla Vîñâgar Älvâr at Muñikonta... In Râjarâjappâñdinâdu.

Publication: No. 392 of 1916. Unpublished.

Remarks: This record mentions the Cêra queen Äticci, probably a Côla princess.

No. A. 56

Place: Mannarköyl, Ambasamudram, Tamilnadu. South wall of the central shrine of Gōpālāswāmi temple.

Material: Stone. Blocks of granite with writing on one side. Script-Tamil. Language-Tamil.

Date: King Parakēsari Varman alias Uṭaiyār Rājēndra Cōlādēva (Cōla Rājēndra I) and Jatāvarman Sundara Cōla Pāndya Dēva (Cōla viceroy at Madurai). Regnal year 24 of the Cōla king and Regnal year 15 of the Cōla Viceroy. For discussion of the Cōla dates, see K.A.N. Sastri, *The Cōlas*, p. 203. Since the reign of Bhāskara Ravi must have ended in or about the 59th year, (1021 AD) which yields the latest of his records, Cēramāṅgar Rājasimha mentioned in this record may be assumed to have come to the throne in that year or about that time.

Contents: Temple inscription. Land gift by Rājēndra Cōla to temple built by Cēramāṅgar Rājasimha. Mentions that the Cēra king built the temple called Rājēndra Cōla Vinnagar, evidently in honour of Rājēndra Cōla.

Publication: No. 112 of 1905. Unpublished.

Remarks: This record proves that Cēramāṅgar Rājasimha who built a temple in Cōla-Pāndya territory in honour of the ruling Cōla monarch was feudatory of that sovereign.

No. A. 57

Place: Mannarköyl, Ambasamudram, Tamilnadu. South wall of the central shrine of Gōpālāswāmi temple.

Material: Stone. Blocks of granite with writing on one side. Script-Tamil. Built in at the end. Language-Tamil.

Date: King Jatāvarman Sundara Cōla Pāndya Dēva (Cōla Viceroy at Madurai), Regnal year lost. C. 1036 AD. See Mannarköyl inscription of Rājēndra Cōla, 24th year, Index no. A. 56 for discussion of date.

Contents: Temple inscription. Land gift to the temple. Mentions Cēramāṅgar Rājasimha.

Publication: No. 114 of 1905. Unpublished.

Remarks: This inscription confirms the feudatory status of the Cēra in relation to the Cōla sovereign.

No. A. 58

Place: Tiruvañcikkulam. Base of the sub-shrine outside the first Prākāra at the Western entrance of the temple.

Material: Stone. Block of granite with writing on one side. Slightly damaged. 5 lines, each of them running across the stones. Script-Vatteluttu with Grantha. Language-Old Malayalam.

Date: King Rājasimha. Regnal year Nil. C. 1036 AD. The king's name and regnal year are not directly mentioned in this record but the Peruntaccan (chief architect) is mentioned as 'Irāyāṅgappēruntaccan', i.e., the chief architect of Rājasimha. It was the custom for the royal architects, goldsmiths, carpenters, merchants, etc. to be known by the king's name. See Mannarköyl inscription on of Rājēndra Cōla, 24th year, Index No. A. 56, for discussion of date.

Contents: Royal Order. Amaiccu[lu]ruttu Köyil Adhukârikâ] orders that he is pleased to grant a puraiyitam to the chief architect of Râjasimha. The Revenue payment is fixed and fine is prescribed for violation of rules.

Publication: No. 225 of 1895. S.J.J., V, No. 789, p. 340. Tamil transliteration. T.A.S., VI, II, no. 138, p. 191. Tamil transliteration. The Cochin Government Epigraphists had discovered only 3 lines but the Madras Government Epigraphists added two more. However they found only meaningless fragments of words here. The present writer has made corrections and filled up the gaps from the original stone.

Remarks: Read 'amaiccu[lu]ruttiyköyilatikâlka[ku]. Itaiyitu olloruttan äkil itaiyitum vitakatavanavâtu. Ippurayitam akanâlyaiyotu okku' in II. 3-5 after 'pon'. This record brings out the manner of remuneration for the architects for the repair and reconstruction of temple.

No. A. 59

Place: Mannarköyil, Ambâsamudram, Tamilnadu. South wall of central shrine of Gôpâlawâmi temple.

Material: Stone. Blocks of granite with writing on one side. Script-Tamil. Language - Tamil.

Date: King Jatavarman Sundara Côja Pândyadêva (Côja Viceroy at Madurai), Regnal year 16, 1037 AD. See K.A.N. Sastri, *The Côjas*, p. 203 for discussion of the Côja date. As Cêramângâr Râjasimha is mentioned in 1036 AD and Cêramângâr Râjarâja in this record of 1037 AD it may be assumed that the reign of the former ended and that of the latter started in that year.

Contents: Temple Inscription. Gift of land to the temple. Mentions the donor Cêramângâr Râjarâjadêva. He finds the kâni-kâdan due from a Brahmin settlement to the temple called Râjendra Côja Vînnagar too high, gives them more land and reduces the amount of revenue.

Publication: No. III of 1095. E.I., XI, p. 292 ff. Sastri, *The Côjas*, p. 581. English summary and notes.

Remarks: This record gives the clue of the date of Cêra king Râjarâja by referring to a definite point in his reign in terms of the regnal year of Sundara Côja Pândya. It also confirms the status of the Cêra king as the feudatory of the Côja.

No. A. 60

Place: Mannarköyil, Ambâsamudram, Tamilnadu. South wall of the central shrine in Gôpâlawâmi temple.

Material: Stone. Blocks of granite with writing on one side. Incomplete. Script- Tamil. Language - Tamil.

Date: King Mâravarman alias (name lost) Côja Pândya Dêva (Côja Viceroy at Madurai, probably successor of Sundara Côja Pândya Dêva) and Cêramângâr Râjarâjadêva. Regnal year (lost) c.1040 AD? This Côja-Pândya Viceroy must have started in c. 1040 AD. See Sastri, *The Côjas*, p. 203.

Contents: Not clear. Built in at the end. Mentions Cêramângâr Râjarâjadêva.

Publication: No. 113 of 1095, E.I., XI, p. 292 ff.

Remarks: This record also gives a hint about the period of Cêra king Râjarâja by referring to a year in terms of the regnal year of Mâravarman Côja Pândya who seems to

have succeeded the first Cōla Pāṇḍya Viceroy Jatāvarman Sundara Cōla Pāṇḍya sometime after 1037 AD and about 1040 AD.

No. A. 61

Place: Trichambaram. Base of the central shrine.

Material: Stone. Two blocks of granite with writing on one side. 3 lines. Damaged. Script- Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Rājarāja, Kō. Regnal year 4 + ? 1040 AD.? See Mannarkōyil inscription of Rājendra Cōla, Index no. A. 57, 24th year, for discussion of date.

Contents: Temple inscription. The portions after the name and regnal year of the king are almost illegible. Seems to refer to the construction of the shrine.

Publication: Nil. This was discovered by the present writer in 1970.

Remarks: This record shows that Kōlattunātu where the temple is located was part of the territory of the Cēra sovereign.

No. A. 62

Place: Tiruvannur, Kōzhikōde. Courtyard of the temple. This was transferred to the Collector's bungalow and recently, following a request from the present writer, shifted to the Archaeological Museum, Trichur.

Material: Stone. Single slab of granite with writing on one side. 14 lines. Script- Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Rājarāja, Kō. Regnal year 8 (4 + 4). C. 1044 AD? The name of this king is deciphered as 'Vāla irāmar' (Vāla Rāma) by the Govt. Epigraphists and interpreted as Bāla Rāma by Prof. E. amkujam. The present writer deciphers it as 'Irai irāyar' and considers it as the Malayalamised form of Rājarāja. See Mannarkōyil inscription of Rājendra Cōla, 24th year, Index no. A.57 for discussion of date. *

Contents: Royal Order. Pāliyattu Kannan Kanṭan, Governor of Rāmavalanātu, Pani Utaiyavakal, Arunūruvar and Nilalōr make an agreement cancelling a new gold levy introduced by Kanaiyapalli Yakkān Cēllān, prohibiting all future levies by the governor and his men, and placing the Dēvaswam and Brahmaswam as Kliṭu of Arunūruvar. The Arunūruvar is enjoined to light a lamp, supervise the worship and protect the property of the deity like those of Tirukkunavay. The Ulpātan has to manage the property and the Arunūruvar has to set right anything reported by the Potuvāl. The defaulters were to be considered as offenders against Tirukkunavay. Fine is prescribed for offence.

Publication: No. 220 of 1895. S.I.I., V, No. 784, p. 388. Photo and Tamil transliteration.

Remarks: Read 'Irai irāyar' in place of 'Vāla irāmar' in L.1. Read 'cenṭātu' in place of 'cenu' in L. Read 'celavinul pukku vilakkuvitu porul' in place of 'celavinu akkōyil kannipporul' in L. 13-14. (Corrections by the present writer from original stone). This inscription, besides introducing the name of Rājarāja, introduces the name of a province called Rāmavalanātu and the rules of Tirukkunavay, probably the famous Jain centre near Kodungallūr, the Cēra capital where Ijankō Atikāl, the author of Cīlappatikāram, resided.

No. A. 63

Place: Indianur, near Kōttakkal. Buried in front of balikkal in temple. Recently transferred to the Department of History, Calicut University.

Material: Stone. Single slab of granite with writing on both sides, the other side bearing an inscription of Kôta Ravi, 27th year, also. 10 lines. Highly damaged. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Râjarâja, Kô. Regnal year 8 (4 + 4). C. 1044 AD? The name of this king is deciphered as 'Vâja irâmar' by the Government Epigraphists. The present writer deciphers it as 'Irâi Irâyar' and considers it as the Malayalamised form of Râjarâja. See Mannarköyl inscription of Râjendra Côja, 24th year, Index No. A. 57 for discussion of date.

Contents: Temple committee resolution. Úrâr of Intiyânrôputuvâl, Kunjil Kôyil, and Arunûruvar meet and take a decision in relation about the tenancy of a piece of land, the management of which is entrusted to the Potuvâl.

Publication: No. 286 of 1937. Unpublished. The present writer copied it from original stone.

Remarks: This is a rare case where inscription of two separate kings are found on either side of a slab of stone. The Arunûruvar, evidently of Erâlanâtu, are mentioned for the first time.

No. A. 64

Place: Trikkadithânam. Wall of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 3 lines, each of them running across the stones Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Ravi Râma, Kô. Regnal year 2 (2 + 0). C. 1050 AD. Jupiter in Mîjam, month of Karkkataâka. This king must be assigned to the middle of the 11th century in the light of the script and language of this inscription. Ravi Râma could be the personal name of Râjâditya who is mentioned as Râma alias Râjâditya in the preamble of Ravidêva's Yamaka kävya named Nâlôdaya. The position of Jupiter in the 2nd year makes it certain that Ravi Râma cannot be identified with Râma Kulaâkhara.

Contents: Village Assembly resolution. Úrâr, Paratalyâr, Capalyâr, and Mañalmanâttu Iyakkan Cîrikântan, Governor of Nanruâinâtu, meet in the temple and unanimously agree to confiscate the house and property, and cancel all the rights and privileges, of Teñcêri Cênnan Tâyan who committed theft from the temple treasury. With this property Mañalmanâttu Iyakkan Srikañtan instituted 'Pâncama Sabdam' in the temple. The procedure, fine for default, and the course of appeal are elaborated.

Publication: T.A.S., V, No. 55, pp. 172-76. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: This record provides the only case of punishment for theft in the whole corpus of Cêra inscriptions. The reference to the Governor of Nanruâinâtu as Nâluvâlum Nâyar is significant as it indicates the emergence of Nâyar feudal militia as the ruling force.

No. A. 65

Place: Paramban Tâli. Base of the central shrine.

Material: Stone. Single slab with writing on one side. 3 lines. Damaged. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Ādityan Kōta (Varma), Kō alias Rañāditya Cakravartika]. Regnal year 5. Jupiter in Makaram. Month of Iṭavam. C. 1089 AD. The King's name was deciphered as 'Āticca Irūli Irāmar' (Āditya R̄si Rāma) by the Government Epigraphists and this version was accepted by Prof. Elamkulam also. The present writer deciphers it as 'Āticcan Kōtai Varma'. The script and language, as well as the title of Cakravartika] as found in the case of Rāma Kulaśekhara, suggest a late 11th century date.

Contents: Temple Inscription: The temple was inaugurated in the 5th year of Āticcan Kōta-varma alias Rañāditya.

Publication: K.S.P., Series II, pp. 341-5. Mal. Transliteration, Eng. Translation and notes. T.A.S. VII. No.33, p. 39. Tamil transliteration.

Remarks: Read 'Kōvātīccan kōtaivarmar' in place of 'Kōvātīccan irūli irāmar' L.1. This inscription gives the name of a Cēra king who is known also from another inscription of the 7th year from Nallūr in Feroke discovered by the present writer.

No. A. 66

Place: Nallūr, Feroke. Courtyard of the temple.

Material: Stone. Two slabs of granite with writing on both sides. 34 lines (9 + 9 + 9 + 7). Damaged. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: King Ādityan Kōta, Kō. Regnal year 7. Jupiter in Miṇam. C. 1089 AD. See Paṇamban Taṭi record of Ādityan Kōta, 5th year, Index no. A 65, for discussion of date.

Contents: Temple committee resolution. Amaiccuḷurutti Kōyil Adhikārikā], Paraṭaiyār, Potuvali etc make some regulations for Pāratam, Cāntivirutti, Tiruvamirthu, Nandavijakku etc in the temple and the Āṭṭaikkō] (annual dues) there.

Publication: Unpublished. This record was discovered by the present writer in January 1970.

Remarks: Though fragmentary, this record brings out the name of the Cēra king Ādityan Kōta, and the regnal year 7 of his reign. The position of Jupiter in Miṇam in the 7th year agrees with that in Makaram in the 5th year from the Paṇamban Taṭi record, cited above.

No. A. 67

Place: Tiruvālūr. Built into the entrance of the temple.

Material: Stone. Single slab of granite with writing on one side. 13 lines. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Kulaśekhara Perumā]. Regnal year 3 (2 + 1), Jupiter in Makaram. This king Kulaśekhara must be the same as Rāma Kulaśekhara of the Perunna record, 10th year, (Jupiter in Karkkāṭaka) and Kollam record, 13th year, (Jupiter in Kanni, 278 ME or 1102 AD) and the position of Jupiter, Script, and language support this inference. The date of coronation of Rāma Kulaśekhara being AD 1089, the present record may be assigned to 1092 AD. Prof. Elamkulam has wrongly identified this Kulaśekhara with Bhāskara Ravi who is not known to have possessed such a title. See Praśnaṭigal, II, p. 55.

Contents: Temple committee resolution. Ur and Potuvali meet in the presence of Kāṭalingōṭṭu Nārāyaṇan Iravi Kōyil at the Āraḷūr temple and unanimously appoint the priests and fix the remuneration and terms of service.

Publication: T.A.S., IV, No. 39, pp. 145-6. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'ītaiyilu vītakkaṭavlyan' in place of 'i-vītakkaṭavlyan' in Ll. 12-13. Read 'irupattunālkkalaiññū' in place of 'irunnalkkalaiññū' in Ll. 13-14.

No. A. 68

Place: Perunna. West side of the central shrine in temple.

Material: Stone. Single slab of granite with writing on three sides. 72 lines (29 + 29 + 14). Script- Vaṭṭeļuttu with Grantha. Language- Old Malayalam.

Date: King Kulaśekhara. Regnal year 10 (2 + 8). Jupiter in Karkkaṭaka, Month of Vṛicci-ka. 1099 AD. (Coronation 1089 AD) See Kollam inscription of 13th year. 276 ME, (1102 AD) for date.

Contents: Royal Order. The king sitting in council with Nālu Taṭi and Tirukkunṛappoṭal at Neṭṭya Taṭi ordered the cancellation of Āṭtaikkōṭi (annual dues) and Arantai (war tax) from Perumcatal, and the institution of Namaskāram and Māpāratam with that amount and handed it over to the Ḍr of Perumcatal and Potuvāl. Royal orders to this effect were sent to the Kuttippatis through messengers and these having assembled at the temple, caused a stone inscription marking the cancellation of Arantai to be erected there.

Publication: E.I., XVIII, p. 340 ff. Photo, Eng. Transliteration, translation and notes. T.A.S., V, No. 12, pp. 37-40. Photo, Tamil transliteration Eng. Translation and notes. Eṭamkuṭam, Paruḍāmaṅgaj, p. 94. Mal. Transliteration, translation and notes (Extracts).

Remarks: This record illustrates the full procedure by which a royal order is formulated, communicated and executed. It mentions the Perumāl's council of Nālu Taṭi and the new tax called Arantai.

No. A. 69

Place: Nedumpuram Taṭi. Right side half-wall of the entrance corridor through the Vāṭilmāṭam of the temple.

Material: Stone. Single slab of granite with writing on one side. 12 lines. Damaged. Script- Vaṭṭeļuttu with Grantha. Language- Old Malayalam.

Date: King Rāma, Mā Kō. Regnal year 10 (2 + 8). Jupiter in Karkkaṭaka, Month of Miṭam. The period of Maṇaṅgāṭu Kumaran Iravī as governor of the province and Pullūr Kumaran Kumarāṭīccan as Commander of the forces. This king Rāma, who is described as Mā Kō or great king (emperor or Cakravartīka) may be identified with Rāma Kulaśekhara Cakravartīka. The position of Jupiter, script, language and style support this inference. See Kollam inscription of Rāma Kulaśekhara, 13th year, Index No. A. 71 for date.

Contents: Temple inscription. Pullūr Kumaran Kumarāṭīccan, the Paṭal Nīyan (Commander of the forces) supervises the temple, making some arrangements in the temple.

Publication: No. 345 of 1924. T.A.S., VIII, No. 33, VII, p. 42. Tamil transliteration. Eṭamkuṭam Paścāṭalattī, pp. 83-4. Mal. Transliteration, translation and notes.

Remarks: Read 'Paṭanāyarulpaṭavaccu' in place of 'Paṭa-ulpa'-l' in Ll. 4.5. This record indicates the growing power of the military commanders - Nayars - in the provinces and even in temple.

No: **A. 70**

Place: Neṭumpuram Taji. Right side of half-wall of the entrance corridor through the Vāṭilmāṭam of the temple.

Material: Stone. Single slab of granite with writing on one side. 11 lines. Damaged. Script- Vaṭṭeṭuttu with Grantha. Language- Old Malayalam.

Date: King Rāma. Regnal year 11. Jupiter in Cīngam. The king's name and regnal year are not mentioned in the record, but they are implied by the reference to persons and decisions of the record of the tenth year, Index no. A. 69 which is followed by the present record after one year, i.e., 1090 AD.

Contents: Temple committee resolution. In the year when Jupiter stood in Cīngam when Talaippulattu Kanṭha Kumaran was governor of the province, Kāññirappalji Iravi Kanṭapirān, Commander of the Neṭumpuraiyūrñāṭu forces, sitting in council in the temple decided to cancel the decision taken by Pullūr Kumaran Kumarāṭīcan, Paṭanāyar of the Neṭumpuraiyūrñāṭu, Taji and Taji Adhikārikāl of the Nityaviyārēśwaram temple in the year when Jupiter stood in Karkkaṭa and Maṇaṅgāṭu Kumaran Iravi governed the province. The new officer gave orders to this effect to Taji and Taji Adhikārikāl of Nityaviyārēśwaram temple. Fine is prescribed for violation of rules.

Publication: No. 346 of 1924. T.A.S., VIII, No. 33 V, p. 41. Tamil Transliteration. Elāmkulam Paṭcāttalattī, pp. 82-3. Mal. Transliteration of the revised text, translation and notes.

Remarks: This record also indicates, like the one of the previous year in the same place, the growing power and status of the military commanders - Nāyars - in the province and in temple.

No: **A. 71**

Place: Kollam (Quilon). Pillar set up in the courtyard of Rāmēśwaram temple.

Material: Stone. Single block of granite with writing on four sides. 151 lines (28+39+42+42). Script- Vaṭṭeṭuttu with Grantha. Language - Old Malayalam.

Date: King Rāma Kulaśekhara, Cakravartikāl. Regnal year 13 (2 + 11), 278 of Kollam era (1102 AD), Jupiter in Kanji, Month of Cīngam, 9th day (expired).

Contents: Royal order. The king, residing at the Paṭalikāvula palace in Kurakkēṭi Kollam, sitting in council with Āriya Brahmins, Nālu Taji, Āyiram, Arūnūrpuvar, Mānavikrama alias Pūnturaikkōn, who governed Ērānāṭu, and other Sāmantar (feudatories), made amends for some offence against the Āriyar (Brahmins) by donating paddy for daily feeding of Brahmins and leasing out a Cērikkal (crown colony) for that purpose to Kumaran Utalyavarman of Vēnāṭu. The king also makes provision for Kūttu and offering at Tirukkuṇavāy Tirunaṭai. Witnesses are mentioned.

Publication: T.A.S., V, No. 13, pp. 40-46. Tamil transliteration, Eng. Translation and notes. Elāmkulam Parināmāṅgal, pp. 94-5. Mal. Transliteration, translation and notes (extracts only).

Remarks: Read 'putten paralyāl' in place of 'putten aralyāl' in Ll. 24-25. Read 'ērānāṭu vālkkalaiyāl māgavikkiramanāṅga pūnturaikkōn' in place of 'annāṭu vālkkalaiyāl vikkiramanāṅga...kkān' in Ll. 47-52. Read 'patinenkalattāl' in place of 'patinenkalattāl' in Ll. 88-9. Read 'muunālakkku' in place of 'annālakkku' in Ll. 103-4

(Corrections by the present writer from original stone). This record is of unique importance as it mentions the date in Kollam era, the regnal year, the Panâikâvîl palace at Kollam, the members of the council like Nâlu Taî and Ayiram and the names of two feudatories, Mânavikrâma, governor of Eñâñâtu, the first among feudatories, and Kumaran Utaiya Varman, Governor of Vêñâtu, who is nominated as tenant of the Cêrîkkal. It also refers to Prâyâscittam by the Perumâl for having offended Brahmins, to Kütta and to Tirukkupavây, probably the famous Jain temple of that name.

No. A. 72

Place: Pantalâyapi Kollam. Courtyard of the Pantalâyapi Kollam Bhagavati temple. This seems to have disappeared from the scene.

Material: Stone. Single slab of granite with writing on one side. 12 lines. Script- Vañjeļuttu with Grantha. Language - Old Malayalam.

Date: King Kulaśekhara. Regnal year Nil. C. 1089. This Kulaśekhara may be identified with Râma Kulaśekhara (coronation 1089 AD). The script and language support this inference.

Contents: Royal Order. The Kôyil Adhikârikâl orders that out of the Äñtaikkôl (annual dues) from Kollattu Pantalâyipi, the Úr (village assembly) was granted five nâlî out of every six nâlî and the melpâti of Tattamañgalam.

Publication: No. 6 of 1901. *S.I.I.*, VII, No. 165, p. 69. The present writer could not trace the original stone. It is reported to have been destroyed following a dispute about the ownership of the temple. Read 'ürâl kollumâtaikkôl' in place of 'uril kollatâtaikkôl' in L. 4-5. Read 'arunnâlîykkku aññâli' in place of 'arunâlî — aññâli' in L. 5-6. Read 'ürkkuvitâ tattamanglamelpâti' in place of 'ürkkunîtâ — tamañgala melpâti' in L. 7-9. (corrections by the present writer from estampage in the Government Epigraphists' office, Mysore). This short record confirms the extension of the authority of Râma Kulaśekhara to Pantalâyapi Kollam in the north also.

No. A. 73

Place: Tiruvalarâjuli, Tanjore district, Tamilnatu. South wall of manâdapa in front of central shrine in Kapardîswara temple.

Material: Stone. Blocks of granite with writing on one side. Script- Tamil. Damaged. Language - Tamil.

Date: King Vikrâma Côja. Regnal year 4. 1122 AD. (Coronation 1118 AD) See K.A.N. Sastrî, *The Côjas*, p. 342 for date of Vikrâma Côja. Mentions Cêramânâr Râma.

Contents: Temple Inscription. Mentions a number of gifts to the temple. Mentions a gift of 14 Kâcu for a tumbai garland to the deity for the benefit of Cêramânâr Râma Varma.

Publication: No. 623 of 1902. *S.I.I.*, VIII, No. 221, pp. 114-15. Tamil transliteration.

Remarks: This record shows that Cêramânâr Râma, who must be the same as Râma Kulaśekhara Cakravartî (coronation 1089 AD) of the Kollam inscription of the 13th year (1102 AD), lived and ruled at least up to his 33rd regnal year in 1122 AD, the 4th year of Vikrâma Côja. Perhaps this is the last known contemporary epigraphic reference to a Cêra sovereign. It is likely that the gift was made by some relative of his in the Côja country after his death or disappearance.

No. A. 74

Place: Iriññälakkuđa. Inside wall of the first Prākāra in temple.

Material: Stone. Single slab with writing on one side. 19 lines. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King Bhāskara Ravi? Mentions 'Bhāskara Nampiranār' as donor. The title 'Kō' is absent here. Regnal year - Nil. Jupiter in Karkkata. C. 10th century.

Contents: Royal charter. It is ordered that a plot called Patiññayirru pōṭṭai given by Cōdrattu Potuvāl is re-named Bhāskarapura. The names of four Maṇikkirāmattār and their obligations to the temple as well as their rights and privileges are mentioned. Protection is entrusted to the six hundred of Vaṭṭuvanāṭu.

Publication: R.V.R.I.B., IX, 1, pp. 44. Mal. Transliteration, Eng. Translation and notes.

Remarks: This is one of the few records which throw light on the foundation of a small township in Kerala. It also gives the names of the four Maṇikkirāmam people who were tenants of the Nakara.

No. A. 75

Place: Talakkujattū. Courtyard of the temple.

Material: Stone. Single slab with writing on one side. 22 lines. Damaged. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King.... Tiruvati, Kō. Regnal year Nil (Damaged). C. 883 AD. The portion containing king's name and regnal year is damaged. It reads 'Kō.... Tiruvatikkuccellānīra-yāntu....' The letters 'kko' are faintly visible after 'Kō' and therefore it may be identified with Kōta Ravi, but this is by no means established. The orthographic and linguistic features indicate the 9th-10th centuries.

Contents: Temple Inscription. Some land is set apart for Nandāvīlakku in temple by paying gold. Fine for default is prescribed. Terms like 'Kōyil Atikārikāl' and 'Kajainū' are mentioned.

Publication: No. 2 of 1901. S.I.I., VIII, No. 161. Tamil transliteration. This record helps to assign the dilapidated temple with fine architectural and sculptural features to the 10th century.

No. A. 76

Place: Chējanūr. Courtyard of the temple.

Material: Stone. Single slab with writing on one surface and narrow side. 28 lines (22+6) Damaged. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: King. Nil (Damaged). Regnal year 5? (Damaged). The paleographic and linguistic features indicate late 11th century.

Contents: Temple Inscription. The object is not clear. Mentions Nandāvīlakku and fine for violation of rules. Terms like "Perumān Atikāl" 'kajainū' and 'perumakkal' are found there. The scribe's name is stated as Kāri alias Peruntaccan. The narrow side of the stone has name 'Kuṭummanattu Kiran Kārlyāṇiqa Urājan'.

Publication: Unpublished. The present writer discovered and deciphered the inscription on information from Vijayan, teacher, near the temple.

Remarks: The present writer deciphered part of the regnal year as 'yāntākketirayyāntu' meaning 5th year. This maybe the original endowment of the temple.

No. A. 77

Place: Tiruvangūr. Rock surface near the temple.

Material: Stone. Rock wall of a tank. 9 lines, the second half of all the lines damage. Script- Vaṭṭeluttu with Grantha. Language Old Malayalam.

Date: King Nil (Damaged), Kō. Regnal year after 5 (7 + 5). 11th century. The king's name has disappeared but the script and language suggest the end of the 10th century or beginning of the 11th century, the same period as that of another inscription of the balikkal in front of the shrine belonging to Bhāskara Ravi, 35th year, (C Series) given above.

Contents: Temple inscription. Tiruvakkiram instituted in the temple. Fine prescribed for violation of rules.

Publication: No. 15 of 1901. S.I.I., VII, No. 175, p. 74.

Remarks: Since part of the rock has fallen off, the lost passages are irrecoverable.

No. A. 78

Place: Muduvallūr. Broken pillar of the ruined temple.

Material: Stone. Surface of a big pillar. 16 lines. Script- Vaṭṭeluttu with Grantha. Language - Old Malayalam.

Date: King Nil (Damaged). Regnal year 7 (7 + 0), 10th century. The king's name is illegible, but the year is clearly stated.

Contents: Temple committee resolution. Parāṭaiyār, Iṭaiyār, Akappotuvāl, and Purappotuvāl of Mutovallūr, meet in the presence of Kaṭapparpaṭṭi Aiyam Paramēccuvāran, the Vajañciyar, and unanimously decide to dedicate certain lands for Perutirukkōyil Tēvar temple.

Publication: Unpublished. This record was discovered and deciphered by the present writer in 1970.

Remarks: Kaṭapparpaṭṭi, from where the Vajañciyar (merchant) donor comes, appears as the home town of Rājēndra Cōla Samayasēnāpati in Eramam-Cālappuram inscription of Bhāskara Ravi, 58th year, cited above. A certain merchant from Kaṭapparpaṭṭi in Malaināṭu figures as donor in Cōla inscription of Rājarāja, 19th year, from Tiruvaḍandai, Chingelpet dt, Tamilnadu also (No. 273 of 1910).

No. A. 79

Place: Tirunellāi, Courtyard of the temple.

Material: Stone. Single slab with writing on one side. 24 lines? Script- Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: King Nil (Damaged). Regnal year 20. 11th century. The kin's name is illegible. Only the last part of the name 'Tiruvatī' can be deciphered. The script and language suggest an 11th century date.

Contents: Temple inscription. Land gift for temple expenses. The institution of Nälppaṭṭenñāyiravar is mentioned.

Publication: No. 241 of 1960-1. Unpublished. The present writer copied the fragmentary text from the original stone.

Remarks: The institution of Nälppattenñayiravar appears to have been connected in some way with Jainism since it is mentioned in two Jain temple inscription, one from Tälakkavu, Index No. B. 1 and the other from Älathür, Index No. C. 16.

No. A. 80

Place: Tiruvalla. Originally kept in the temple but transferred to Trivandrum and now in the custody of the Archaeological Department of Kerala.

Material: Copper plate. Forty three plates with writing on both sides. Eight plates missing (Nos. 1, 4, 6, 7, 16, 32, 34, 41). It is likely that some plates at the end also have disappeared. 630 lines - 9 lines on one side. Script-Vaṭṭeluttu with Grantha. Language - Old Malayalam.

Date: King Vira Cōja (Cōja Parāntaka 907 AD to 955 AD) and his queen Kijān Äṭikāl mentioned. (L. 99 and 109) King Manukuläditya (Cēra king Bhäskara Ravi alias Manukuläditya. 962 AD to C. 1021 AD) mentioned as donor while he was crown prince (L. 285) and while he was the sovereign (L. 302). The contents evidently belong to different periods and were collected, rearranged and edited at a later date. The script and language suggest the middle of the 11th century. The absence of reference to 'accu' which became popular by the middle of the 12th century would preclude the idea of the plates belonging to a later date.

Contents: Temple committee resolutions. The donations made at different times by different persons for different types of offerings in the temple like Tiruviļakkku, Tiruvamirthi, Tiruvakkiram, Nirättupali, Akkāratatalai, Sñapanam, Pañcamaśabdam, Dvādaśi celebration, Ävapî Önam celebration, etc are registered along with the details of lands or gold contributed or leased out, and the conditions of tenure and service. Mülkkulattu Kaccam and Sākaramaṅgalatu Kaccam are quoted. Fine and other punishments are prescribed for violation of rules. A large number of district governors, merchants and others are mentioned and different measures like ennälippa, onpatinälippa and patinälippa are indicated. The prices of several articles are listed.

Publication: T.A.S., II, III, pp. 131-207. Photos, Tamil transliteration, and Eng. Abstract of contents, with Index of personal names, villages and plots, and tables of Vaṭṭeluttu letters and numerical symbols.

Remarks: This unique collection of copper plates gives a chance to see at a glance the whole development of a representative Grāmakṣētra which was also a big Vaiṣṇavite centre, through the 9th, 10th and 11th centuries. It is a mine of information regarding temple rituals, deities, festivals, castes, professions, personal names, plot names, prices etc in this period. It provides a contemporary record of the growth of temple-centered feudalism in Kerala.

Table B

Records Dated or Datable without Regnal years and Royal name

No.	B. 1
Place:	Tālakkāvu in Pūtādi, Wynad. Originally buried in the ground, near Jain Basati. Discovered by K.K.N. Kurup, student in the Department of History, Calicut University, in 1970, and recently taken over by the Archaeological Department of Kerala.
Material:	Stone. Single slab with writing on one side. 31 x 2 1/2'. 13 lines. Script-Vatteluttu with mixture of Grantha. Language—Old Malayalam.
Date:	Year 137 of Tirukkunavāy Tēvar. C. 850. The script and language suggest the later part of the 9 th century.
Contents:	Kuṭampāti 24 poti and Nākerporai 12 poti are set apart for Ney and Viļakku by Nālappattennāyiravar in the 137 th year of Tirukkunavāy. Those who obstruct this would be considered as offenders against Tirukkunavāy.
Publication:	Unpublished. It was discovered by K.K.N. Kurup, student in Department of History, Calicut University, in 1970. The present writer has reconstructed it from an eye copy by Mr. M.R. Raghava Varier.
Remarks:	This record reveals that Tirukkunavāy was the model of Jain temples in Kerala and suggests that Tirukkunavāy was founded in the early part of the 8 th century.
No.	B. 2
Place:	Pāliyam, Cēnnamāngalam, Cochin.
Material:	Copper. Two plates with writing on both sides. 78 lines (10 + 16 + 22 + 30) Script-Tamil in the first side of the First plate and Nāgari in the rest of the plates. Language—Tamil and Sanscrit.
Date:	King Varaguṇa, Lord of Viļiññam. Regnal year 15. 28 th December 898 AD. Cēra king Vijayarāga is probably referred to in a Śloka through double entendre. Thursday, Mṛigaśīrā (Makayiram) Nakṣatra, Lunar Month of Pusya, Solar month of Makara, Śuklapakṣa, Dvādaśi. T.A. Gopinatha Rao suggested Thursday, 35 th December, 868 AD. This is wrong as Karunantaṭakkan, predecessor of Varaguṇa, is known to have lived up to 879 AD. Prof. Elamkulam suggested Thursday, 29 th December, 925 AD. This too is wrong since it would not suit the 15 th regnal year, for Karunantaṭakkan could not have ruled for 53 years, his last known regnal year being 28 only. The present writer accepts 28 th December, 898 which suits the astronomical data, regnal year and other historical evidence.

Contents: Thirteen Sanskrit Ślōkas. The First one praises the Buddha. The second praises Dharma and Sangha. The third Ślōka praises Avalōkitiśvara. The fourth, fifth and sixth Ślōkas praise the warlike fame, wealth, and nobility of the king's dynasty which is described as Vriṣṇikula in the seventh Ślōka. The second half of the eighth Ślōka (the first part is lost) describes the king as Lord of Viliññam. The ninth Ślōka yields the regnal year and the astronomical data and refers to the Tamil portion for details of the plot donated. The tenth Ślōka mentions Vira Kōta, appointed by the king (evidently the Cēra king since Śrimūlavāsa Vihāra was located in central Kerala) as protector of the property handed over to the Vihāra. The tenth and eleventh ślōkas contain a request to the king's descendants to uphold dharma and protect the land of donation. The thirteenth Ślōka contains a general appeal to all people to turn to acts of benevolence. The Tamil portion describes the boundaries of the land donated.

Publication: T.A.S., I, XII A, pp. 187-93. Photo, Tamil and Nāgari transliteration, Eng. Translation and notes. Elamkulam, *Prāśnīgaṇḍī*, I, pp. 100-35; III, pp. 1-35. Mal. Translation and notes. M.G.S. Narayanan, *Āṭiṣṭhānaśilakāl*, pp. 10-44. Mal. Transliteration and notes. See also 'Pāṇḍyan suzerainty over the Āy kingdom', *Proceedings of Seminar of Pāṇḍyan History*, Madurai University, 1971.

Remarks: This is the only epigraphic record registering a gift to Śrimūlavāsa Buddhist vihāra in central Kerala near Ambalappūla and that too by the Āy King of South Kerala, who was vassal of the Pāṇḍyan king. The Vihāra is otherwise known from the Mūṣakavamśa Kāvya. Besides giving the date of coronation of Āy king Varaguna Vikramāditya and showing his Buddhist leanings, this record reveals his friendly relations with the Cēra and the Cēra patronage of the Buddhist Vihāra. Both Gopinatha Rao and Prof. Elamkulam have assumed that some plates are lost but as it is the record is complete.

No. B. 3

Place: Rāmantalī at the foot of Elīmala. Courtyard of Narayankāṇṇūr temple.

Material: Stone. Single slab of granite with writing on both sides. 38 lines (17+21). Script- Vaṭṭeļuttu with Grantha. Language - Old Malayalam.

Date: Kali year 4029 in words and the chronogram 'Panthāvakēśavōya'- Kali day 147471 according to Kaṭapayādi rule. This corresponds to 929 AD. The Government Epigraphist deciphered this as 'Panthāvakēśavōya' reading 'śa' in the place of 'sa' and calculating 3976 in place of 4029- evidently a mistake. Mūṣaka prince Validhara Vikramarāma is mentioned as donor - a fact which the Govt. Epigraphist missed.

Contents: Nampiyār vikkirama Rāma donates land for Nandāvijakku and Nivēdyam to Narasiṅga Viṇṇakar Tēvar. The tenants are mentioned by name. Mūlīkkalattu cāvatai is quoted. Fine is prescribed for violation of rules. Maṇikkirāmam is appointed as guardian.

Publication: No. 474 of 1926. M.G.S. Narayanan, *Āṭiṣṭhānaśilakāl*, pp. 93-113. Vaṭṭeļuttu text, Mal. Transliteration, Mal. Translation and notes.

Remarks: The Government Epigraphist's decipherment of the chronogram as 'Panthāvakēśavōya' was evidently wrong as it disagreed with the statement of the Kali year in the first line. They have not published the text and they did not see the reference to the name of the Mūṣaka prince Validhara Vikramarāma. Besides, their notice contained a reference to 'Maṇattūnal Munṭan Korṭṭai' a name which does not occur in the inscription. This record brings out the name and period of a Mūṣaka

prince *Validhara Vikramarāma* who was otherwise known only from the *Mūṣakavamśa Kāvya*. *Validhara*, the name of *Vikramarāma*'s predecessor, is also mentioned in the first part of the royal name. The reference to *Mūlkkalām* in this *Mūṣaka* inscription shows the inclusion of this territory in the Cēra sphere of influence. The presence of *Manikkirāmattar* is mentioned. For the importance of this record, See M.G.S. Narayanan, 'History from the *Mūṣakavamśa*', *Proceedings of The All India Orientalists Conference*. Jadhavpur, 1969.

No. **B. 4**

Place: Parumala. Site of the ruined temple.

Material: Stone. Single slab with writing on one side. 6 lines. Script-*Vattejuttu* with *Grantha*. Language - Old Malayalam.

Date: Kali Day 1474082 in words. 934 AD.

Contents: *Kulivilaikunṭan Cāttan*, a scribe under *Paramēccuvaran Cuppiramāṇiyan* alias *Brahmādhirājan* constructs a *balipiṭham* and endowment for *Olkukkavi* with *nāli* rice.

Publication: V.R. Parameswaran Pillai, *Prācīnalikhitāṅga*, pp. 156-58. Mal. Transliteration, translation and notes.

Remarks: Temple Inscription. The present writer could not trace the site. No estampage of the record is available. It may be suspected that the name deciphered as 'Paramēccuvaran *Pavviramatiyan*' in ll. 3-4 is actually *Paramēccuvaran Cuppiramāṇiyan*. Moreover, the epigraphist has interpreted 'Paramēccuvaran *Pavviramatiyanpāṭyīga*' in ll. 3-4 as actually *Paramēccuvaran Cuppiramāṇiyan*. Moreover, the epigraphist has interpreted 'Paramēccuvaran *Pavviramatiyanpāṭyīga Piramāṭirāyan*' as meaning 'Paramēśwara the *Pramāṭhi*' and taken it as denoting the deity in the temple. The present writer takes it as denoting a person called *Paramēśwara* *Subrahmanyam* alias *Brahmādhirājan* (*Piramāṭirāyan*) the employer of the donor.

No. **B.5**

Place: Kaviyūr. North and west bases of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 2 lines running across the stones. Script- *Vattejuttu* with *Grantha*. Language- Old Malayalam.

Date: Kali 4051 in words. 951 AD. This must fall in the 7th year of Indu Kōta's reign.

Contents: Temple Inscription. *Makilañcēri Tēvan Cēntan* makes land gift for *Tiruvilakkū*, *Tiruvamirtu*, *Tiruvakkiram*, *Tiruccantanam* and *Tiruppukai*. *Mūlkkalāttru kac-cam* is quoted.

Publication: T.A.S., I, No. XVII C, p. 289. Photo, Tamil transliteration (fragmentary) and notes. T.A.S., V, No.3, p.7. Tamil transliteration of revised text.

Remarks: This appears to be the original endowment for the temple.

No. **B. 6**

Place: Kaviyūr. South and east bases of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 3 lines running across all the stones. Script- *Vattejuttu* with *Grantha*. Language- Old Malayalam.

Date: Kali year 4052 in words. 952 AD. This must fall in the 8th year of Indu Kōta's reign.

Contents: Temple Inscription. Ürär of Kaviyür meet in the presence of the Kōyil and unanimously accept the land gift made by Maṅgalattu Nārāyanan Kēcavan and Nārāyanan Kiriṭan for Nandavilākku, Tiruvamīrtu, and Tiruvakkiram. Fine is prescribed for violation of rules. Muļikkalattoļukkam is quoted. Tenants are nominated.

Publication: T.A.S., I, No. XVI B, p. 288. Photo, Tamil transliteration (fragmentary) and notes. T.A.S., V, No. 2, p. 6. Tamil transliteration of revised text.

Remarks: A prohibitory order to the effect that even the unanimous meeting of the Ürär has no power to alter this decision is a unique feature of this inscription.

No. B. 7

Place: Trikkākara. East base of central shrine.

Material: Stone. Blocks of granite with writing on one side. 10 lines, each running across the stones. Script-Vaṭṭeļuttu with Grantha. Language-Old Malayalam.

Date: Panṛitturuttī Yakkān Kuṛappōlan, Governor of Kālkkaraināṭu. C. 950 AD. Iļamturuttī Kōtai Kērajan who figures in this record must be father of Iļamturuttī Kērajan Nārāyanan of Trikkākara inscription of Indu Kōta, 16th year. Index No. A. 25. Similarly Puļippalji Cañikaran Cirikanṭan of the present record must be brother of Puļippalji Cañikaran Kumaran mentioned there. Therefore the date is about a generation earlier than the 16th year of Indu Kōta (960 AD), i.e. the beginning of the reign of Indu Kōta.

Contents: Temple committee resolution. Registers an order prohibiting the practice of lending gold from the temple. Prescribes fine and suspension for violating the rule. Ilanturuttī Kōtai Kērajan, the author of the agreement, and Puļippalji Cañikaran Cirikanṭan, the scribe, are mentioned by name.

Publication: T.A.S., III, No. 39 pp.174-75. Tamil transliteration English text and notes.

Remarks: This is a rare instance of a prohibitory order on lending gold belonging to the temple. It probably indicates the Ürājar's anxiety that the wealth of the temple shall not be misused or lost in course of time.

No. B. 8

Place: Trikkākara. South and east bases of curruṇaṇḍapa.

Material: Stone. Blocks of granite with writing on one side. 3 lines running across the stones. Script-Vaṭṭeļuttu with Grantha. Language-Old Malayalam.

Date: Panṛitturuttī Yakkān Kunrappōlan, Governor of Kālkkaraināṭu. C. 950 AD. Jupiter in Ciṅgam. The Governor is the same as that of the previous Trikkākara inscription, Index No. B.7. Therefore the present record belongs to the same period as the previous one, i.e., the early years of Indu Kōta if not the last years of his predecessor. The position of Jupiter shows that it could be 936 AD or 948 AD or 960 AD.

Contents: Temple Inscription. A Certain individual institutes Viricikavilākku and the Governor provides land for Tiruvilākku in the temple.

Publication: T.A.S., III, No. 38, pp. 173-174. Tamil transliteration, Eng. Translation and notes.

Remarks: Nil.

No. B. 9

Place: Trikkākara. East base of the curruṇaṇḍapa.

Material: Stone. Blocks of granite with writing on one side. 5 lines, each running across the stones. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Kañnan Purayan, Governor of Kälkkarainätu, 958 AD. This governor figures in the 16th and 17th years of Indu Kôta. Index No. A. 25, 26. However, the position of Jupiter in Mithuñam would indicate either the 14th year or the 26th year of Indu Kôta. The latest year of Indu Kôta so far known being the 17th, the present record may be safely attributed to the 14th, i.e. 958 AD.

Contents: Temple committee resolution. While Kañnan Purayan was governing Kälkkarainätu, a resolution is passed prohibiting the practice of lending gold from the temple. Mülikkaâ kaccam is quoted.

Publication: T.A.S. III, No. 41, pp. 177-179. Tamil transliteration, Engl. Translation and notes.

Remarks: A decision to prohibit the practice of lending gold from the temples mentioned here.

No. B. 10

Place: Trikkâkara. South and east bases of the cûrumânyâdapa.

Material: Stone. Blocks of stone, with writing on one side. 5 lines, each running across the stones. Script-Vattejuttu with Grantha. Language - Old Malayalam.

Date: Jupiter in Kanni - 961 AD. Kärilattu Kañnan Kumaran who figures as the donor in the present record, figures in the same capacity in a record of Indu Kôta, 17th year, (960 AD) Index No. A.26. Therefore this record cannot be far removed from 960 AD in time. The position of Jupiter in Kanni suggests that the year 961 AD is a possible date.

Contents: Temple inscription. Records the donation of 36 Kajâfîu of gold by Kärilattu Kañnan Kumaran. This is invested on land which is then leased out for fixed revenue.

Publication: T.A.S., III, No. 40, pp. 176-77. Tamil transliteration, Eng. Translation and notes.

Remarks: Mentions the coins called 'palan kâsu', the measures called 'tâvar tuçavu' and 'tâvar parai' and the tax called 'kâtamai'.

No. B. 11

Place: Mâmpalli. Originally owned by Mâmpilli Mađham, near Trivandrum and now preserved at Padmanabhapuram Museum by the Department of Archaeology, Kerala.

Material: Copper. Single plate with writing on both sides. 26 lines (14 + 12) Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: Kollam year 149 in words. November 9th, 973 AD. (See Kielhorn quoted in T.A.S., IV, pp. 4-5.) Jupiter in Tulârn. Month of Vriccikam. Sunday. Aśwati nakṣatra. This must be placed in the 11th year of Bhâskara Ravi (A Series).

Contents: Royal Order. While Tiruccenkunûr Paruṭai Perumakkal were assembled in the high mansion of the Panaiñkâvîl palace at Kollam, Srivallavan Kôtai, Governor of Venatu, gave away the sole rights of the Pâtatarakar installed by Tirukkâvaiyapurattu Áticcañ Umasiyammai at Ayirûr and the land assigned to the deity to that lady, and that lady in turn gave what she received to Tiruccenkunûr as Kiliṭu with provision for the routine expenditure and the payment of protection fee to the Potuvâls. Fine is prescribed. Witnesses and scribe are mentioned.

Publication: *E.I.*, IX, p. 234 ff. Eng. Transliteration, translation and notes. *T.A.S.*, IV, No. I, pp. 1-11. Photo, Tamil transliteration of revised text. Eng. Translation and notes. *Elamkujam, Annate Kērajam*, pp. 146-53. Mal. Transliteration of revised text, translation and notes. Parameswaran Pillai, *Prācīnalikhitaigal*, pp. 181-88. Mal. transliteration of old text, translation and notes.

Remarks: This record is the earliest to mention the Kollam era. It registers a royal gift to a female and her gift to the temple witnessed by the governor, the village assembly etc. This double deed is a rare occurrence. This record mentions the Papaitikāvil palace at Kollam which is again mentioned in the Kollam record of Rāma Kulasēkhara, 13th year, 1102 AD.

No. B. 12

Place: Māmpalli. Owned by Māmpalli Maḍham.

Material: Copper. Single plate with writing on both sides. Fragmentary. Some plates containing portions at the beginning and end are not traced. 26 lines (13 + 13) Script-Vaṭṭeluttu. Language- Old Malayalam.

Date: Year Nil. King Nil. C. 973 AD. The record deals with the regulation of Rakṣābhōgam to be given to Tirucceṅkunūr by Ayirūr and Cīrūr and the Brahmasvam of the two last mentioned temples. As the foundation of these temples and their subjugation to Tirucceṅkunūr forms the subject of Māmpalli plates of Śrivallavan Kōta, 149 ME (973 AD) given as No. B. 11 above, the present record, showing the same characteristics in script and language, may be considered to be a companion of that and ascribed approximately to the same date.

Contents: Temple inscription. Plots of land are set apart for expenses of Amāvāsi and Nālerām, and the payment of Rakṣābhōga on behalf of Ayirūr and Cīrūr to Tirucceṅgūnūr, and also for Brahmasvam.

Publication: *T.A.S.*, IV, I, No. 2, pp. 11-16. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: Though this forms a fragment of a separate document it is a sort of companion or sequel to the royal grant (No. B. 11 above) by which the Ayirūr and Cīrūr temples, of which details are provided here were established.

No. B.13

Place: Tiruvanmaṇḍūr. Base of the cūḍumāṇḍapa.

Material: Stone. Blocks of granite with writing on one side. 13 lines, each spread out on the stones. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Śrivallavan Kōta, Governor of Vēṇātu, is mentioned. As the Māmpalli copper plate issued by this chieftain (No. B. 11 above) is dated in 149 ME corresponding to 973 AD the present record may be attributed to c. 973 AD in the absence of more precise information.

Contents: Temple inscription. Śrivallavan Kōtai, Governor of Vēṇātu, made land gift to the temple. Arrangements are then made for leasing out the lands. Perumān Atikāl is mentioned. Fine is prescribed for violation of rules. Full power to die and kill is granted to the Munnūruvar, appointed guardians of the endowment. Mūlūkkaṭa kaccam is mentioned.

Publication: *T.A.S.*, II, No. 4 (A), pp. 22-4. Tamil transliteration, Eng. Translation and notes.

Remarks: The reference to Perumân Atikal in this record shows that Śrivallavan Kôta, Governor of Vênaṭu (Vênaṭutaiyâ), was subject to the Céra king though his three records (Mâmpalli copper plate,) the present record and the one that follows) do not mention the regnal year of the sovereign.

No. B. 14

Place: Tiruvanmanđur. Base of the curruvanmanđapa.

Material: Stone. Blocks of granite with writing on one side. 6 lines, all spread out on stones. Script-Vâṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Śrivallavan Kôta, Governor of Vênaṭu, is mentioned. C. 973 AD. See Mâmpalli plate of Śrivallavan Kôta. Index no. B. 11 for discussion of date.

Contents: Temple Inscription. Śrivallavan Kôta, Governor of Vênaṭu, made land gift to Tiruvâyampâti shrine. Fine is prescribed for violation of rules. Munnuṭṭuvâr is mentioned. Mûlîkkâja Kaccam is quoted.

Publication: T.A.S., II, No. 4 (B), pp. 24-5. Tamil transliteration, Eng. Translation and notes.

Remarks: The two records - this and the previous one - might be the products of the same year and date, for they register gifts by the same person to two different shrines in the same temple.

No. B. 15

Place: Dêvidêvâsvara. Owned by Kollur Mađham.

Material: Copper. Sixteen plates with writing on both sides. 284 lines. (8 lines in some and 9 lines in others) Script-Vâṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Kollam year 364. 1189 AD. Reissue of charter issued earlier (C.973 AD) by mother of Śrivallavan Kôta. Month of Dhanu, 1st day, Saturday, Catayam nakṣatra, King Vîra Udaya Mârttânda (Varma), King of Vênaṭu. The record is claimed to be reissued by the king on request from the Sabha of Dêvidêvâsvara since the original Praśasti issued by the mother of Śrivallavan Kôta while the latter was ruler of Vênaṭu has decayed and become illegible. Therefore it may legitimately be expected to follow the same old lines as far as possible, i.e., to reproduce the system established in C. 973 AD.

Contents: Royal Charter. This is the renewal of the original endowment for the routine expenses of a temple and the maintenance of a Brahmin settlement around the temple. Provision is made by setting apart land for Akanâjikai expenses, vilâs or festivals, Virutti of hereditary temple servants, and Jîvita for casual employees, and Brahmasvam for 23 families. Rules for the management of all the property are framed and fine prescribed for violating rules.

Publication: T.A.S. IV. No.7. PP. 22-65; Photos, Tamil transliteration, English abstract of contents, and Index of land assignments and place names.

Remarks: This inscription reveals the constitution of a typical temple-centered Brahmin settlement founded in the Cera period in Kerala.

No. B.16

Place: Tiruvadûr. Partly in the courtyard of the temple on either side of the Sôpâna and partly in the sanctum sanctorum.

Material: Stone. Three slabs of granite forming second, third and fourth parts of record with writing on one side. The first part is not traced. 32 lines (11 + 12 + 9) Script-Vatteṭuttu with Grantha. Language-Old Malayalam and Sanskrit.

Date: Year Nil. C. 1020 AD. The scribe is mentioned as the royal goldsmith of the Müṣaka king. The royal officer is mentioned as Irāman Cēmāni. From this it may be inferred that the record was executed when Cēmāni (Jayamāni) was Governor of Müṣaka or soon after his time. This Jayamāni was the immediate predecessor of Valabha according to Müṣakavamśakāvya. The kāvya says that the former sent his nephew Valabha to help the Kerala king preparing to oppose the Cōla invasion. This event gives a landmark in the region of Jayamāni which, according to the chronological scheme proposed by the present writer, may be placed in the last decade of the 10th century. See M.G.S. Narayanan, 'History from the Müṣakavamśa', *Proceedings of the A.I.O.C.*, Jadhavpur, 1969 and *Apīsthānaśilakā*, pp. XVI- XVII. Therefore the present record may be attributed to the last decade of the 10th century or the first two decades of the 11th century. The kāvya states that Valabha, the successor of Jayamāni, installed Ārya (Sāsta) at Vṛṣukhēwaram (Tiruvaḍūr) and that his successor Śrikanṭha renovated the temple. The present record may belong to the time of this renovation and may be assigned to C.1020 AD - a known date in the reign of Śrikanṭha. See Eramam inscription of Bhāskara Ravi, 58th year, (A Series) No. A. 40 above.

Contents: Royal Charter. Creation and endowment of a Brahmin settlement with 24 members drawn from 5 old Brahmin settlements of central Kerala i.e. Vaikkam, Paravūr, Āvaṭiputtūr, Irinīñālakkuda, and Peruvanam. Hereditary tenure is specified. Fines are prescribed for violation of rules. Witnesses are mentioned. The concluding portion in Sanskrit mentions Müṣikēśvara suvarṇakāra, (goldsmith of the Müṣaka king) and contains an invocation for divine grace.

Publication: Nos. 477 and 478 of 1926. Unpublished. They are noticed as two separate inscriptions but they really form part of one. The present writer examined the two blocks containing no. 477 of 1926 lying outside the shrine on 19-1-69 and copied the text from there. It was not possible at that time to examine the block containing no. 478 of 1926 kept inside the sanctum sanctorum of the shrine. The text of this part was copied from the estampage in the Govt. epigraphist's office, Mysore.

Remarks: This record reveals the practice of selecting Brahmins from different old grāmas when a grāma settlement is established or enlarged. It brings out the close links between Kōlattunāṭu and other parts of Kerala in the 11th century and gives additional proof of the historical authenticity of the later chapter of Müṣakavamśa kāvya.

No. B.17

Place: Vellūr. Wall to the left of entrance in temple.

Material: Stone. Single slab of granite with writing on one side. 12 lines. Damaged. Script-Vatteṭuttu and Grantha. Language- Old Malayalam and Sanskrit.

Date: Kali Day 1510707 (expired) in words. (22nd of March 1035 AD) Month of Māgha. Saturday.

Contents: Temple inscription. Records the construction of an ambalam at Tiruveṭṭūr. Ends with a benedictory verse in Sanskrit.

Publication: No. 66 of 1965-6. Unpublished.

Remarks: The Sanskrit Slōka at the end of an ordinary donative record is a rare feature.

No. B. 18

Place: Trikkākāra. Outside wall of the south base of the Mandapa at the proper right of entrance.

Material: Stone. Blocks of granite with writing on one side. 2 lines, each of them spread out on the stones. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Tirukkākkāraipperumāl Tarvāticcanceyataruṭṭiccellārāṇā mūvāyirattejuṇūraiyā-māṇṭaikketirāṇṭu. Finding it impossible to assume that the temple was constructed 3705 years before the record, the script of which, according to him, showed 13th century characteristics, he thought that there might have been at least such a belief or tradition. The present writer would suggest 'nuṭṭayiratteju' in place of 'mūvāyiratteju' so that actually the 105th year of the temple is intended. The earliest datable inscription from Trikkākāra is on the 10th year of Indu Kōta (954 AD) and, it is likely that the temple was founded somewhere about the beginning of that century. Therefore the present record may belong to C.1050 AD, and the script and language really suggest the 11th century.

Contents: Temple Inscription. Cāttan Cī---n, Governor of Kālkkaraināṭu, makes a gift on his birth day to the temple.

Publication: T.A.S. III, No. 44, pp. 184-5. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: The date suggested by the Government Epigraphist is untenable and the present writer has put forward another interpretation of the passage. (See above.) This record yields at least an approximate idea of the period of the foundation of the foremost Vaiṣṇava shrine associated with Ḏ̄nam Festival, besides providing another example of the popularity of temple eras in that age.

No. B. 19

Place: Trikkākāra. South base of the Cūḍumandapa in temple.

Material: Stone. Blocks of granite. 2 lines, each running across the stones. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Jupiter in Mithunam, Month of Cīṅgam. Script and language support this inference. C. 1065? For details, See B. 20 from Trikkāḍithāṇam temple.

Contents: Temple inscription. In the presence of Aṭikal Mājuvakkōṅār and Aṇūrūvar, Tāmōtiran Eluvaratiyāl agree to pay fixed amount of rice as rakṣābhōgam for Tāluvankunṭam. The Potuvālñār of Tēvar agree to protect the inhabitants of the village.

Publication: T.A.S. III, No. 47, pp. 188-9. Tamil transliteration, Eng. Translation and notes.

Remarks: This record reveals the title of Mājuvakkōṅār used by the governor of Kilmalaināṭu. A certain Kaṇṭan Kumaran alias Mājuvakkōn, Governor of Kilmalaināṭu, and Aṇūrūvar are mentioned in Tiruvalla plates. (A. 80, L. 351) and a stone inscription from Trikkāḍithāṇam temple (B.20). The donor of this record cannot be far removed from Kaṇṭan Kumaran alias Mājuvakkōṅār mentioned in these places.

No. B. 20

Place: Trikkadīthānam. Base of the central shrine.

Material: Stone. Blocks of granite with writing on one side. 7 lines, each spread on the stones. Script - Vattejuttu with Grantha. Language - Old Malayalam.

Date: Year Nil. 11th century. Jupiter in Etavam. Month of Kumbam. Monday. Tiruvōnam nāṣṭra. References to Kaccam, 'kalainū' of gold, and the script and language indicate the 11th century. The astronomical data yields 1064 AD as a possible date.

Contents: Temple committee resolution. Ür and Potuvālmār, meet in the presence of Kilmalai Arunūruvar, Nanrujaināṭtu Munnurūruvar and Panī Utaiyavakāj and accept the gift of Cērikkal for Nandāvīṭakku from Kaṇṭan Kumaran alias Mālūvakkōn, Governor of Kilmalaināṭtu, and lease it out to Kōṭikkāṭtu lyakkān Kōvinnan. The rent is fixed in terms of Paddy and gold. The scribe is mentioned by name.

Publication: T.A.S., V, No. 59, pp. 181-3. Tamil transliteration, Eng. Translation and notes.

Remarks: This record gives the price of paddy in gold. 1 Kalāñcu of gold = 2 Kalam of paddy.

No. B. 21

Place: Rāmantalī at the foot of Eljimala. Base of central shrine of Narayankanṇūr temple.

Material: Stone. Three blocks of granite with writing on one side. 9 lines (2 + 3 + 4). Script - Vattejuttu with Grantha. Language - Old Malayalam.

Date: Kali Day 1523929 expressed by the chronogram 'Dhareddhō Gurumukkhyānāl', 1075 AD. The Government Epigraphist's report states the chronogram and Kali day but does not give its corresponding year in Christian era. A later report in 1970 (used by the Archaeological survey, southern circle) mentions the date as 1132 AD. Evidently they got this year by dividing the Kali day with 360 and finding the corresponding year in Christian era. Actually the Kali day is to be divided by 365 and not 360 and this result (1075 AD.) is justified by the king's name. King Kunda Ālupar is mentioned. He is mentioned in a Sanskrit record of Kali 4168 (1068 AD) from Kadri Mañjunātha temple also. (See S.I.I., VII, p.87).

Contents: Temple inscription. Hiranyagarbhan caused the construction of the image. The Śrīkōyil was built in granite with the help of Kunda Āluparāliyar. Candraśekharan constructed the shrine. This was done in the times of Kunran Bhaṭṭan and Bhaṭṭa Nārāṇan.

Publication: No. 475 of 1926. The Government Epigraphist's version has not been published. M.G.S. Narayanan, *Atīsthānaślakā*, pp. 106-109. Vattejuttu text, Mal. translation, translation and notes.

Remarks: This short record shows the time of the renovation of the temple where an original endowment is registered in 928 AD. (No. 474 of 1926. No. B.3 above) It is the second dated inscription of Kunda Ālupa who probably exerted influence in this region.

No. B. 22

Place: Tirukkulaśekharapuram. Step in front of the central shrine.

Material: Stone. Single slab with writing on one side. 9 lines. Script - Vattejuttu with Grantha. Language - Old Malayalam.

Date: Tirukkulaśekharapuram temple year 195. Month of Makaram. Uttiram nakṣatra, C. 1075 AD. The foundation of this temple must be associated with the royal Vaiśnavite saint Kulaśekhara, as it is the biggest Viṣṇu temple of the Cera capital. The only Kulaśekhara known to epigraphy before the last Perumâj is Sthānu Ravi Kulaśekhara (844-883 AD). If he is identified as the royal saint and the foundation of the temple placed in the end of his reign, somewhere about 880 AD, we get c. 1075 AD as the date of the present inscription. The script and language suggest the latter part of the 11th century.

Contents: Temple committee resolution. Tâji and Tâji Adhikârikâl meet and Vempalanâṭu Pôjan Iravî, the keeper of the treasury, accept gold from Nakkanalijayakattu Kôvinna Tâmotiran for instituting a kûltu (dance drama) in conformity with the rules of the temple.

Publication: No. 226 of 1895. *S.I.I.*, V, No. 790, 340. Tamil transliteration. *T.A.S.*, VI, II, pp. 193-4. Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'tajikkucellâniñrayânju' in place of 'tajikkuc....rayânju' in Ll. 1-2. (correction by the present writer from original stone). This record gives an approximate idea of the foundation of the temple. It mentions a treasure of the temple and Kûltu (dance dram) conducted there.

No. B. 23

Place: Kîñâlîr. Site of ruined temple. The stone is not to be traced.

Material: Stone. Slab of granite with writing on two sides. 53 lines (32 + 21). Script-Vaṭṭelutu with Grantha. Language-Old Malayalam.

Date: Tirukkâļiyappaṭâra's consecration year 189. Jupiter in Makaram. Month of Mâtam. Wednesday. Avittam nakṣatra. 1083 AD. Mentions Vijayarâgiśwaram, i.e. temple of Vijayarâga (883 - C. 913 AD). Since Vijayarâgiśwaram must have been founded between 883 and 913 AD, the 189th year must be found between 1072 of 1102 AD. In these years, February 22nd of 1083 AD agrees with the astronomical data furnished.

Contents: Temple Inscription. Provision is made for Tiruppali Cânti, Kûtai, Cantaŋam, Paļitâmam, Nandâvijakku, Akkiram and Kûltu by Arappan Kuñci alias Kuṛumpurai who donated lands to Kunavâynallûr and leased them out to Câltan Arukkai of Tiruvaṭicikkâlam, and Kunan Cirunâñkai and Câltan Cirukan̄tan. Manukulaicâkaranallûr is mentioned. Munnûrûvar and Muvâyiravar are mentioned.

Publication: No. 14 of 1901. *S.I.I.*, VII, No. 174, p. 74. Tamil transliteration.

Remarks: Read 'Kâļya' in place of Kalica' in L1. Read 'Tiruvabhisêkan' in place of 'Tiruva....n' in L2. Read 189 in place of 159 in L3. Read 'Kunavâynallûr' in place 'Kunavîyanallûr' in L4 and Ll. 44-5. Read 'Paļikku' in place of 'Paṭârarkku' in L7. Read 'Celuttavallâtâkkil' in place of 'Celutta....' in L22. Read 'Celuttavallâtâkkil' in place of 'Celutta....' in L22. Read 'Kûtuncelutti' in place of 'kuttarecelutti' in Ll. 47. Read 'kaṭavor munnûrûvarum' in place of 'katavelunûrûvarum' in Ll. 50-51. (Corrections by the present writer from stampage in Government Epigraphist's office, Mysore). This record is important in many ways. It brings out the existence of a paṭi (Jain temple) called Vijayarâgiśwaram and another called Manukulai câkaranallûr. The former throws light on Vijayarâga's contacts with this part of the country described in Mûśakavâmsâ kâvya. It refers to Munnûrûvar, probably of the junior prince of Kuṛumporâlnâṭu, for the first time. It refers to

Kuṇavāynallūr as a Jain temple, thereby suggesting the importance of Kuṇavāy, near the capital, as a Jain centre.

No. B. 24

Place: Kanṇapuram. Fixed on a platform outside the Prākāra of the temple.

Material: Stone. Single slab with writing on four sides. 71 lines (16 + 20 + 21 + 14). Script-Vaṭṭeluttu with Grantha. Language—Old Malayalam.

Date: Udayavarma alias Rāmakuṭa Müvar is mentioned. Regnal year Nil. C. 1122 AD. A certain Udayavarma of Kōlattunāṭu is mentioned as feudatory of the last Cēra Perumāl in Kēralōlpatti chronicle. If this last Perumāl is identified as Rāma Kulaśekhara, the Müvar (king of Kōlattunāṭu) of the present record may be assigned to c. 1122 AD. The script and language would support this inference.

Contents: Temple Inscription. Gives details of land set apart for the routine expenses of Tirukkannapuram Tēvar, like Olukkavi, Tiruvilakkku, Cāntivirutti etc. A certain Nākasvāmi and Pairavasvāmi created the Praśasti in the presence of Utaiyavarma alias Rāmakuṭa Müvar. A certain Kunjan Kaṇjan alias Kuṇamaitīṭṭai Nampiyāl and son are stated to have made the pratiṣṭha.

Publication: No. 476 of 1926. Unpublished. The present writer jointly with M.R. Raghava Vari-er copied the text on 27-9-'69 from the original stone.

Remarks: The name of Udayavarman alias Rāmakuṭa Müvar of the beginning of the 12th century is brought to light by this inscription. It corroborates the statements of Kēralōlpatti chronicle regarding the last phase of the Cēra kingdom of Makōtai.

No. B. 25

Place: Mādāyi. Within the Muslim mosque.

Material: Copper. Single slab with writing on one side. Script—Arabic. Language—Arabic.

Date: Hijera 518. This year corresponds to 1124 AD.

Content: Commemoration plaque in the Muslim mosque. States that the mosque was founded in Hijera 518 (1124 AD)

Publication: No. 446 of 1929. Unpublished. Logan, Malabar, II, Appendix XXI, p. ccl XVIII. English abstract. Innes and Evans, Malabar, pp. 25, 424. English abstract.

Remarks: This record is of crucial importance to a controversial problem. There is a tradition, supported by Hindu chronicles like Kēralōlpatti and Muslim works like Tohfūtul-Mujahideen, that the last Cēra Perumāl embraced Islam and left the country for Mecca and afterwards his messengers founded the first ten mosques of Kerala including the one at Mādāyi. The date of the mosque at Mādāyi found in the present record has to be placed against this background. However, when this record was first noticed, its relevance to this Cēramān problem was not realised as it was believed that the Cēra kingdom disintegrated in the 9th century. Prof. Elamkuṭam showed that the Cēra kingdom continued until 1102 AD. The present writer maintains on the strength of the reference to Cēramānār Rāmar in the Tiruvalaṇjuḷi inscription that the kingdom continued for twenty years more, i.e., until 1122 AD. This brings us near the date of the Mādāyi mosque founded in 1124 AD and lends more authenticity to the Cēramān legend regarding the last king's conversion to Islam and his message.

Table c.

Records undated but approximately datable

No.	C. 1
Place:	Trichambaram. Base of the central shrine.
Material:	Stone. Two blocks of granite with writing on one side. 12 (8 + 4) lines. Damaged. Script- Vaṭṭeṭuttu with Grantha. Language-Old Malayalam.
Date:	Year Nil. Jupiter in Eṭavam. Month of Dhagu. C. 11 th century.
Contents:	Mānavēpala Mānaviyatan, Governor of Eṛānāṭu creates endowment for Tiruviṭakku at Tiruccemmarām. A certain Kāpāli Nārāyaṇan Bhaṭṭavijayan, some land, and the arrangements for weekly supply of oil are also mentioned.
Publication:	Nil. This was discovered and deciphered by the present writer in November, 1970.
Remarks:	The name of Mānavēpala Mānaviyatan, Governor of Eṛānāṭu is interesting as it appears in the same way as in the Cochin Jewish Copper plates of Bhāskara Ravi, 38 th year (A series), 1000 AD, no. A. 34 above. This appears to be a hereditary title for the governors of the division.
No.	C. 2
Place:	Māniyūr. Outside the Prākāra of the temple.
Material:	Stone. Single slab with writing on four sides. 75 lines (20 + 12 + 19 + 24). Script- Vaṭṭeṭuttu with Grantha. Language - Old Malayalam.
Date:	Year Nil. Jupiter in Eṭavam. Month of Karkkāṭaka. C. 11 th century. The script and language as well as the references to Mūlīkkāṭa kaccam and Kālaṭcu and Kāṇam would support this inference.
Contents:	Temple committee resolution. Ur and Potuvāl of Māniyūr and the Kōyil unanimously make regulations regarding the lands assigned for the routine expenses in the temple. Mūlīkkāṭa Caṅkēṭam is quoted. The Akappotuvālṁār and Uvaccakāṭ are made tenants of the temple.
Publication:	No. 447 of 1929. Unpublished. The present writer copied the text, jointly with M.R. Raghava Varier, in November 1969 from the original stone.
Remarks:	The extension of the sway of Mūlīkkāṭattu kaccam to Kōlatunāṭu in the 11 th century is established by this inscription.

No. C. 3

Place: Kurriyāṭṭoor. Courtyard of the temple.
 Material: Stone. Single slab with writing on both sides. Damaged. Script-Vattejuttu with Grantha. Language-Old Malayalam.
 Date: Nil. C. 11th century. The script would suggest this inference.
 Contents: Temple inscription. Land gift to temple.
 Publication: No. 524 of 1930. Unpublished.

Remarks: Nil.

No. C. 4

Place: Vējam. Courtyard of the temple.
 Material: Stone. Single slab with writing on four sides and above. 62 lines (12 + 13 + 16 + 17 + 4). Damaged. Script-Vattejuttu with Grantha. Language-Old Malayalam.
 Date: Nil-C. first half of 12th century as shown by script and language.
 Contents: Temple committee resolution. Lays down punishment for those who obstruct Tiruvāratinai, pumi, and puruṣar of Vēṭṭu Tēvar as well as their accomplices.
 Publication: No. 525 of 1930. Unpublished. The present writer copied the fragmentary text in December 1964 from the original stone.

Remarks: Nil.

No. C. 5

Place: Kāliyampalī. Courtyard of the temple, near the balipīṭha.
 Material: Stone. Single slab of granite with writing on one side. 15 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.
 Date: Year Nil C. 11th century. The Script and language would suggest this inference.
 Contents: Temple committee resolution. Sabhai and kanṭan Raṇamāṇi alias Polaivar, probably the Governor Pōlānāṭu, makes provision for Vilakku in the temple.
 Publication: No. 8 of 1901. S.I.I., VII, No. 167, p. 70. Tamil transliteration.

Remark: Read: 'Kanṭan Raṇamāṇi' in place of 'Kaṇṭanarāṇmāṇi o Li. 1-2. Read 'Kūṭṭi' in place of 'Kāṭi' in L. 2. Read 'tirukkoyilirkkārum' in place of 'tirukkōyilirkkārum' in L.8. This record suggests that that Pōlānāṭu mentioned in Kērajōlpatti chronicle existed in the 11th century in this region.

No. C. 6

Place: Kāliyampalī. In the corner of the courtyard of a small shrine outside the main Bhagavati temple. A fragmentary copy of this inscription is found in a neighbouring compound also.
 Material: Stone. Single slab of granite with writing on one side. 11 lines. Highly damaged. Script-Vattejuttu with Grantha. Language-Old Malayalam.
 Date: Year Nil. C. 11th century. The script and language and the use of dots to denote a pure consonant would suggest the date.

Contents: Virakkal inscription. States that Cuvâmika[kat]imalar Cêvakan Pirantapa Märttäñjan died there.

Publication: No. 231 of 1960-1. Unpublished. The present writer copied the text from the original stone in February 1969.

Remarks: This is very important as no other Virakkal inscription has been found so far in the Cêra kingdom. The present writer discovered a fragmentary copy of this inscription in a neighbouring compound and the sculpture of a warrior-like figure on a stone which was, according to the owner, once part of the inscription. This finding confirms the present writer's decipherment and the identification of the record as a Virakkal inscription.

No. C. 7

Place: Karikkad, near Mañjéri. Floor of the entrance corridor through the Vâtilmâtam of the Ayyappa shrine.

Material: Stone. Two slabs with writing on one side. 27 lines (17 + 10). Fragmentary. Script- Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 10th century. The Script and language support this inference.

Contents: Temple inscription. The beginning and end of each line is cut off so that sentences cannot be reconstructed. Mentions Tacciyür, cantagam (irupalam), Câlalppu(ram), Enjalkkâtu, Praśasti, mât̄parigr(ham), tirukkôyil etc.

Publication: No. 234 of 1960. Unpublished.

Remarks: The Govt. epigraphist's summary in the annual report mentions 'kâlaippuram' but this is actually 'câlaippuram' meaning land assigned to Sâlai or vedic college. This record is perhaps the earliest (10th century) recovered from Karikkattu grâma-kshetra. This is one of the 32 original Brahmin settlements mentioned in Keralâlpati chronicle.

No. C. 8

Place: Karikkad, Mañjéri. Base of the Subrahmanyâ shrine to the right of Sôpâna.

Material: Stone. Blocks of granite with writing on one side. 10 lines. Script- Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The script and language and reference to Kâlaicu and Kânam support this inference.

Contents: Temple inscription. Paiyyanâtu Iravi Kêjan, the Uvaccan, makes land gift for Uttamâkkiram for Tirukkarikkattu Meltêvar with land that he purchased. Fine prescribed for violation of rules.

Publication: No. 235 of 1960-1. Unpublished. The present writer, jointly with M.R. Raghava Varier, copied the text in April 1970 from original stone.

Remarks: Though the wording is similar to those which quote Mülikkala kaccam it is not mentioned here.

No. C. 9

Place: Karikkad, Mañjéri. Base of the Subrahmanyâ Shrine to the right of Sôpâna.

Material: Stone. Blocks of granite with writing on one side. 8 lines? Damaged. Script- Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The script and language are of the same type as that of the previous one.

Contents: Temple inscription. Tiruvakkiram is instituted at Tirukkarikkāṭu. Iyakkan Irāman received gold and made over his land for the purpose.

Publication: No. 236 of 1960-1. Unpublished. The present writer, jointly with M.R. Raghava Varier, copied the text in April 1970 from the original stone.

Remarks: Middle and end portions damaged.

No. C. 10

Place: Karikkād, Mañjēri. Base of the Subrahmanyā shrine to the right of Sōpāna.

Material: Stone. Blocks of granite with writing on one side, 13 lines. Damaged, incomplete. Script- Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. The script and language are of the same type as that of the two previous ones (C.8 and 9, above). 'Kaļāñcu' is mentioned.

Contents: Temple inscription. Land is purchased for gold and assigned for Tiruvakkiram in Tirukkarikkāṭu temple. Items for feast like ghee and curd are mentioned.

Publication: No. 237 of 1960-1. Unpublished.

Remarks: Highly damaged.

No. C. 11

Place: Karikkād, Mañjēri. Floor of the sanctum sanctorum.

Material: Stone. Single slab of granite with writing on one side. 11 lines. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The script and language would support this inference. They are of the same type as that of three previous ones. (C. 8, 9 and 10 above). 'Kaļāñcu' mentioned.

Contents: Temple inscription. Prohibition of obstruction to cultivation in temple property. Fine is prescribed for violation of rules.

Publication: No. 238 of 1960-1. Unpublished. The present writer copied the text in May 1970 from estampage in the Government Epigraphist's office, Mysore.

Remarks: This is only a fragment, probably the last part of an inscription.

No. C. 12

Place: Pulappāra, near Mañjēri. Base of the shrine to the right of Sōpāna.

Material: Stone. Blocks of granite with writing on one side. 21 lines. Damaged. Script- Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The script and language and references to Kaļāñcu and Kāṇam support this inference.

Contents: Temple inscription. Pulapporrai Ur, Kōyil, Ērājanāṭtu Arumūrūvar and Ētattiraināṭtu Munnūrūvar unanimously make provision for 'ūṭu' by assigning land to the temple. Fine is prescribed for violation of rules. Urājar are authorized to take over from Pāṭṭavālā in case of obstruction.

Publication: No. 282 of 1969. Unpublished. The present writer, jointly with M.R. Raghava Varier, copied the text on 13th April, 1970 from the original stone.

Remarks: This record mentions for the first time the Aṇucūrūvar Ērājanāṭu and the Munūrūvar of Eṭṭāraṇāṭu, the two offices or bodies being unknown to other sources. Eṭṭāraṇāṭu, a subdivision of Ērājanāṭu, is mentioned for the first time.

No. C. 13

Place: Muduvallur. Broken pillar in the Perumt̄kōvil temple.

Material: Stone. Four slabs of granite with writing on one side. 55 lines. (16 + 15 + 11 + 13). The last two pieces are completely damaged. Script- Vatteluttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The script and language suggest this inference.

Contents: Temple inscription. Potuvā|mār etc. make provision for Ögam celebration by the assignment of land for the purpose. Tiruvamutu, Tiruvi|aku etc are mentioned.

Publication: Nil. This inscription was discovered and deciphered by the present writer in 1970.

Remarks: The temple itself is completely ruined but is being renovated.

No. C. 14

Place: Rāmanāṭtukara. Courtyard of Parlhārapuram temple.

Material: Stone. Single slab of granite forming part of an inscription, with writing on one side. 13 lines. Fragmentary. Script- Vatteluttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. The Script and language and the reference to Müllkkālattu kaccam support this inference.

Contents: Temple committee resolution. Örājan, Potuvā|, etc. make some arrangements probably in connection with land gift to the temple. Müllkkālattu Kaccam quoted. Only a fragment without beginning and end has been discovered.

Publication: Unpublished. The present writer discovered and deciphered it in June 1963 from original stone.

Remarks: This inscription proves the antiquity of the temple.

No. C. 15

Place: Tirumārakkōde, near Pattambi. Balikkal of the temple.

Material: Stone. Single block of granite with writing on one side. 4 lines. Highly damaged. Script- Vatteluttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 10th century. The script exhibits characteristics of this period in Kerala.

Contents: Temple inscription. Object is not clear. Seems to record land gift for food offering to the temple.

Publication: No. 62 of 1945. Unpublished.

Remarks: The record in itself is unimportant since it is fragmentary and undated but it calls attention to the antiquity of the temple. This is important as Kulaśekhara

Ālvār mentions certain Tiruviṭṭuvakōṭu in Perumēṭi Tirumōṭi and while some scholars have identified this with a place in Tamilnatu, others have identified it with this temple. See Index No. A. 52 also.

No. C. 16

Place: Panniyür, Courtyard of the temple near the entrance.

Material: Stone. Single slab with writing on one side. 23 lines. Highly damaged Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam

Date: Year Nil. C. 11th century. The script and language would support this inference.

Contents: Temple committee resolution. Potuvāl, Aṇūnūṭṭuvār and a person belonging to Intiyanūr meet on the mandapa and make some agreements regarding property of a temple. The gift of Urāṇmai, Tāṇam, and Paraṭai of another subsidiary temple to the Urār of Panḍiyūr is registered. The scribe is mentioned by name.

Publication: No. 214 of 1895. S.I.I., V, No. 778, p. 336. Tamil transliteration.

Remarks: The record in itself is unimportant, being fragmentary and undated. However, it establishes the antiquity of the grāmakṣēṭra of Panniyür which played a prominent part in the medieval history of Kerala. Read 'Urārkkurāṇmāiyum' in place of 'Urārkkaranmāiyum' in L.13. Correction made by the present writer in December, 1963, from original stone.

No. C. 17

Place: Cōkiram (Śukapuram). Eastern side of courtyard in temple.

Material: Stone. Single slab with writing on one side. 22 lines. Incomplete. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 10th century. The Script and language support this inference.

Contents: Temple committee resolution. Paraṭāiyār and Iṭāiyār of Cōkiram meet in the presence of Kōyil and receive a kīṭtu from Iravī Tēvi Amman for Thruviṭṭakku and entrust it to Tavirāṇūr Pāṭṭavālān. Tavirāṇūr kaccam is quoted. Limits are imposed on the rights of Urālār in the kīṭtu.

Publication: No. 208 of 1895. S.I.I., V, No. 772, p. 334. Tamil transliteration. M.G.S. Narayanan, Aṭiṣṭhānaśilakā, p.53. Malayalam transliteration, translation and notes.

Remarks: Read 'Paraṭāiyārūr kōyilunkūti' in place of 'paral (pāl) iruyilaiyāmankalattum' in L. 2-3. Read 'valayai ceyavupperār' in place 'palayai ceyyapperār' in L.17. Read 'ūrālārrikkaccam' in place of 'U...kaccam' in L. 20-21. This is one of the two records - the other being a Triprāṇōḍē inscription of Kōta Ravi, 27th year, 910 AD - quoting Tavarāṇūr kaccam. In elaborating the rules it includes a prohibition of 'Kaṭṭilēral', i.e. concubinage by Urālār in the kīṭtu region. (Corrections by the present writer from original stone). A dot is employed above the line to show the pure consonant in germination.

No. C. 18

Place: Cōkiram (Śukapuram). Base of the second pillar of Vāṭilmāṭam in the temple.

Material: Stone. Single block of granite with writing on four sides. 19 lines (4 + 5 + 5 + 5). Damaged. Script -Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 10th century. The script and language support this inference.

Contents: Temple committee resolution. Irâyiravar (Râjaékhara), Potuvâj, Älköylî, Òrâr etc conferring Ùrâymai, Tâpam, and Paraçai of some temple on some persons. The Òrâr of the two villages are enjoined to supervise temple affairs in the two places.

Publication: No. 209 of 1895. S.I.I., V, No. 773, p. 334. Tamil transliteration.

Remarks: Read 'Côkirattu Òrârum Irâyacêkarapêga Irâyiravaru va|juvaru potuvâjum' in place of 'Côkirattu toravam muriya côkurañéna Irâyiravaru vivatavûr potuvâjum' in L1. 1-3. Read 'Têvakâriyam' in place of 'Têvaka---yamava' in L16. (Correction by the present writer from original stone.) This record refers to the foundation of a new settlement under the supervision of Côkiram.

No. C. 19

Place: Côkiram (Šukapuram). Base of the first pillar of the Vâtilmâtam in temple.

Material: Stone. Single block of granite with writing on four sides. 15 lines (4 + 4 + 3 + 4) Script-Va|je|uttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 10th century. The script and language support this inference.

Contents: Temple committee resolution. A number of persons whose names are given are stated to have founded and donated a Dêvasvam for which they themselves are made Òrâjar by Côkirattu kaccam.

Publication: No. 210 of 1895. S.I.I., V, No. 774, p. 335.

Remarks: Read 'Ùrâymaikalai' in place of 'Ùrâmaikalai' in L1. 14-5. (Correction by present writer from original stone.) This record refers to the foundation and constitution of a new temple-centered village.

No. C. 20

Place: Côkiram (Šukapuram). Stone built into the pavement of the courtyard in temple.

Material: Stone. Single slab with writing on one side. 17 lines. Incomplete, Script-Va|je|uttu with Grantha. Language-Old Malayalam.

Date: Year Nil. Close of the 9th century. This mentions the original Tavaragûr kaccam which is quoted in a Triprâhgôde inscription of Kôta Râvi, 27th year (910 AD) cited as no. A. 13 above. The script and language also agree with the close of the 9th century or the beginning of the 10th century.

Contents: Temple committee resolution. Paraçiyâr, I|alyâr of Côkiram, Kôylî, and Irâya Cêkara the Va|juvar jointly take action to bring under their protection Taviragûr and the property for its maintenance. A series of prohibitions are mentioned. This must be the original Taviragûr kaccam which supplied the model for others in the neighbourhood also.

Publication: No. 211 of 1895. S.I.I., V, No. 775, p. 335. Tamil transliteration. M.G.S. Narayanan, Äñsthânañlakal, pp. 53-4. Malayalam transliteration, translation and notes.

Remarks: Read 'paru|iyârû i|alyârum köyllây Irâya cêkarâryâga' in place of 'paru|iyârû.... Varum... yllay Irâyacêkarâryâipâ' in L1. 1-2. Read 'ko|juvituncelutti ko|jeppérâ' in L1. 12-13. Read 'ùrâymai' in place of 'kârâymai' in L14. This is the only case of a record where the original of a model kaccam is recovered at least in part from a temple. For details, see M.G.S. Narayanan, Äñsthânañlakal, pp. 45-60.

No. C. 21

Place: Rāyiranallūr, Nađuvađtam. Near the wall in the Bhagavati temple. Stone. Single slab of granite with writing on both sides. 15 lines. (8 + 7) Fragmentary and damaged. Script-Vatteđuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 10th century. The script and language support this inference.

Contents: Temple committee resolution. Damaged. Parataiyār, Akappotuvā] etc of Rāyiranallūr make arrangements for supply of rice for offering in temple.

Publication: No. 353 of 1924. Unpublished.

Remarks: The present writer examined the estampage in the Government Epigraphists' office, Mysore. It is largely illegible. Rāyiran being the short form of Rājaśekhara, which is the hereditary title of the Vađjuvar or the governor of Vađjuvanātu, Rāyiranallūr mentioned in this record in Vađjuvanātu region might be a village name after the chieftain.

No. C. 22

Place: Painkanđnūr, Vađāñcēri. South side of the passage to Subrahmanyā temple.

Material: Stone. Single slab of granite with writing on one side. 8 lines. Partly damaged. Script-Vatteđuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. 11th century. The script and language support this inference.

Contents: Temple committee resolution. Parataiyār and Ürār of Painkanđnūr and Añkal] Irāyacēkarar make an agreement to the effect that those who obstruct or plunder property set apart for Nälpañku, Nandāvī|akkū, Pali etc would be ostracized from the village.

Publication: No. 480 of 1926. No. 1 of 1927-8 of Kerala. Unpublished.

Remarks: The present writer copied and deciphered the fragmentary text from the original stone. Though this record does not quote any kaccam as such it clearly states that offenders will be ostracized from the village.

No. C. 23

Place: Pūkkōtūr, Edaiyūr. Courtyard of temple.

Material: Stone. Two slabs of granite with writing on one side. 22 lines (10 + 12). Script-Vatteđuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 10th century. Reference to Kajaiñhu of gold and Müjjikka]accavatal as well as the script and language support this inference.

Contents: Temple committee resolution. Parataiyār, Orpatjār, Ä|kāyū, Potuvā] and Vađjuvar unanimously decide to accept land gifts for Tiruvilakkū and Nivēccam, and prescribe fine for violation of rules. Müjjikka]accavatal is quoted. The arrangements are made as long as the sun and moon endure.

Publication: No. 349 of 1924. Unpublished.

Remarks: The present writer copied the text from the original stone. The name of 'Mānavijayan' reminds us of 'Mānavēđan' one of the three hereditary male names in the family of the Zamorins of Calicut. Words like 'Niveccam' and 'cāntirātī-ccaval' illustrates certain linguistic peculiarities.

No. C. 24

Place: Alanallūr, Mēlāttūr. Base of the central shrine of Mētrikkōvil temple, to the right of entrance.

Material: Stone. Single slab with writing on one side. 7 lines. Fragmentary. Script-Vaṭṭeluttu. Language- Old Malayalam.

Date: Year Nil. C. 11th century. Reference to Müjikkālakkārakkaccam and Kaṭaiñū of gold as well as the script and language support this inference.

Contents: Temple inscription. The stone contains the imprecatory portion at the end of a record. Registers the donation for rice by Nirccampukkāṭtu Kaṇṇannanpi. Fine is prescribed for violating rules. Müjikkālakkārakkaccam is quoted.

Publication: Unpublished.

Remarks: This record was discovered by P.E.D. Nambūdīrī and deciphered by the present writer jointly with M.R. Raghava Varier. It serves to identify the approximate age of the temple.

No. C. 25

Place: Alanallūr, Mēlāttūr. Base of Narājattu Śrī Rāma temple, to the left of Sōpāna.

Material: Stone. Blocks of granite with writing on one side. 4 lines, each running across the stones. Highly damaged. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Reference to Müjikkālakkaccam as well as the script and language support this inference.

Contents: Temple inscription. Full sentences cannot be reconstructed. Mentions Müttār, Kōtan, Orājar, Müjikkālakkaccam etc.

Publication: Unpublished.

Remarks: This record was discovered by P.E.D. Nambūdīrī and deciphered by the present writer jointly with M.R. Raghava Varier. It serves to identify the approximate age of the temple.

No. C. 26

Place: Polpūly, Palghat. Site of the ruined temple in Ambalappaṭambu.

Material: Stone. Single slab with writing on one side. 12 lines? Script-Vaṭṭeluttu with Grantha. Language - Old Malayalam.

Date: Year Nil. C. 10th century. Reference to Kaṭañcu as well as the script and language support the inference.

Contents: Temple inscription. Cēntan Kunān donates 50 Kaṭañcu of gold for Nandāviṭakku and Nūvēdyam to Koṭappa|| Tēvar.

Publication: No. 283 of 1959. Unpublished.

Remarks: The record serves to date the temple.

No. C. 27

Place: Karippōde, Koṭuvāyūr. Site of ruined temple.

Material: Stone. Single slab with writing on three sides. 10 lines? Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. 11th century. The script and language support the inference.

Contents: Temple inscription. Kanta Nārāyaṇan of Ulpaṭṭu illam, Ālkōyil, and Putuvāl enter into an agreement regarding provision for akanājikai expenses.

Publication: No. 459 of 1929. No. 19 of 1966-7 (Kerala). Unpublished.

Remarks: The temple has disappeared completely leaving behind a few scattered stones in the site.

No. C. 28

Place: Gōdapuram, Ālathūr. Originally found in the ruined site of a Jain temple along with images. Now transferred to Trichur Archaeological Museum.

Material: Stone. Single slab with writing on one side. 21 lines. Partly Damaged. Script-Vattejuttu with Grantha. Language-Old Malalam.

Date: Year Nil. C. 11th century. The Script and language support this inference.

Contents: Jain temple inscription. Nālppattenpāyiravar, two paṭṭakal, the Adhikārār of Tirukkunavāyil Tēvar, Patigeṭṭu nāṭṭār etc. make arrangements for management of Vaṭṭaciyar paṭṭi. Those who obstruct its property are to be treated as offenders against Tirukkunavāyil Tēvar and as those committing the five great sins. The last line seems to mention the year in illegible Grantha characters.

Publication: No. 561 of 1908. No. 238 of 1960. Unpublished. See N.G. Unnithan, 'Jain Relics of Ālathūr', J.I.H., XLIV, II, pp. 537-43 for background and photo.

Remarks: This is probably the only Jain stone inscription from the Cēra kingdom proper. The references to 'Nālppattenpāyiravar' (the forty eight thousand), Vaṭṭaciyar paṭṭi, Tirukkunavāyil Tēvar, etc throw much new light on the early history of Jainism in Kerala.

No. C. 29

Place: Peruvamba. Palghat. South wall of central Shrine.

Material: Stone. Blocks of granite with writing on one side. 7 lines (4 + 2 + 1). Fragmentary. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. The script and language support the inference.

Contents: Temple committee resolution. Object not clear. Mentions Cettikāl, Patinenbhumi tīśai Āyirattaiññūrūvar and Vaṭṭaciyar. and Rājēndra Cōja also.

Publication: No. 402 of 1940; No. 196 of 1943-4; No. 4 of 1967-8 (Kerala). Unpublished.

Remarks: The Madras Epigraphist's report says that it mentions Cettikāl, Patinenbhumi tīśai Āyirattaiññūrūvar and Vaṭṭaciyar. The Kerala epigraphist's report says that the record bears a direct reference to Rājēndra Cōja. This record indicates the extension of merchant guilds into Kerala in the wake of the Cōja invasion of Keralas.

No. C. 30

Place: Paramban Taṭṭi. Base of ruined Nālambalam in front of central Śiva shrine.

Material: Stone. Single slab with writing on one side. 9 lines? Incomplete. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C.11th century. Jupiter in Mēṣam. Month of Mithunam. The Script and language support the inference.

Contents: Temple committee resolution. Ur of Tirupparāmpil, Ānāyomukku Kōyil, meet unanimously in the reign of Parappūr Pūmitara Rāyirar and create a cankētām. Four 'Cērikkalu' and Cantanamānuccan are set apart as property for the temple. Fine is prescribed for violating rules.

Publication: No. 109 of 1956-7. T.A.S., VIII, p.39. Tamil transliteration.

Remarks: This record provides a rare instance of 4 Cērikkal properties being jointly handed over to a temple.

No. C. 31

Place: Triprāyār. Wall of the shrine.

Material: Stone. Blocks of granite with writing on one side. 11 lines (8 + 3). Script- Vāṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C.10th century. Reference to 'Mūlīkkājam kaccam' and 'kālañcu' as well as the script and language support this inference.

Contents: Temple committee resolution. Ur and Potuvāl of Tiruppūrāiyār meet in the presence of Murukanātṭu Caikaran Kurappōlān and unanimously enter into an agreement making provision for Nandāvīlākku, Nivēccam, Kiliṭu, Akkiram etc. Fine prescribed for violation of rules. Mūlīkkālaccavattai quoted.

Publication: R.V.R.I.B., IX, II, p. 137. Malayalam transliteration, English translation and notes.

Remarks: Read 'irunnu ceyta' in place of 'irineyvetak' in L.2. (Correction by present writer from original stone). This record appears to contain the original endowment of the temple.

No. C. 32

Place: Tirukkulaśekharapuram, Kodungallūr. Floor of the courtyard of the temple.

Material: Stone. Single slab with writing on one side. 16 lines. Damaged and incomplete. Script- Vāṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Jupiter in Edavam. Month of Tulām. Ayyappattiruvōnam day. The script and language support this inference. The Govt. Epigraphist assigns the script approximately to the end of the 12th century but this is untenable.

Contents: Temple committee resolution. The four Tājis unanimously agree to divide among themselves the revenue from a land called Neytarālai Mēkkātu. Those who quarrel with king's servants or Potuvāl shall forfeit their kāraṇmai.

Publication: No. 227 of 1895. S.I.I., V, No. 791, p. 340. Tamil transliteration. T.A.S., VI, II, pp. 192-3. Tamil transliteration and notes.

Remarks: This unique record establishes the joint administration of Nālu Tāji or the four temples of the capital and their system of sharing revenue from certain sources. It also highlights the practice of ostracizing offenders with drumbeating and proclamation.

No.	C. 33
Place:	Kiltali, Kodungallur. Slab originally found in the courtyard of Siva temple. Transferred to Trichur archaeological museum.
Material:	Stone. Single slab with writing on one side. 3 lines. Fragmentary and damaged. Script-Vattejuttu with Grantha. Language-Old Malayalam.
Date:	Year Nil. Early part of the 10 th century. The script and language support this inference.
Contents:	Temple committee resolution. Refers to the offering of rice and to places like Kanniyür and Airāṇikkuṭam.
Publication:	A.R.A.D.C. 1100 ME (1924-25 AD), App. E, No. 36, p. 21. English Summary. A.R.A.D.C. 1103 ME (1927-8), p.4.
Remarks:	This fragmentary inscription brings out the antiquity of Kiltali Śiva temple, one of the four chief Tali temples of the capital. It also reveals the connection between this temple and Airāṇikkuṭam Brahmin village.
No.	C. 34
Place:	Chēnnamaṅgalam. Built into the Ardhamanḍapa of Kṛṣṇasūmī temple in Kōṭṭakkōvilakam.
Material:	Stone. Single slab with writing on one side. 10 lines. Script-Vattejuttu with Grantha. Language- Old Malayalam.
Date:	Year Nil. Early part of the 10 th century. The script and language support this inference.
Contents:	Temple committee resolution. Paraiyür Urār, Paraṭaiyār, and Potuvāl meet in the temple and unanimously fix the amount of ghee payable as rent by a person on behalf of certain plots of land which are leased out to him. The committee agrees to cancel its rights over the land and the settlers there and guarantee that they shall not increase the amount of ghee.
Publication:	T.A.S., VI, II, No. 135, pp. 189-90. Tamil transliteration, English translation and notes. Elāmkulam, <i>Parināmaṅgal</i> , pp. 75-6. Malayalam transliteration, translation and notes.
Remarks:	This record throws light on the relation between the temple authorities and the temple tenants. Prof. Elāmkulam attributes it to the 9 th century and considers it as one of the earlier records of Kerala. However, it is not significantly different in language or script from Kōṭṭa Ravi inscriptions and may be attributed to the early part of the 10 th century.
No.	C. 35
Place:	Airāṇikkuṭam. Courtyard of Umāmashēśwara temple.
Material:	Stone. Single slab with writing on one side. 14 lines. Script-Grantha for the first two lines and Vattejuttu with Grantha for the rest of the inscription. Language- Sanskrit in the first two lines and Old Malayalam in the remaining portion.
Date:	Year Nil. 10 th century. Jupiter in Kumbham. Month of Vṛiccika. The script and language support this inference.
Contents:	Village Assembly resolution. Ur of Tiruvallavāl, Ur of Ayirāṇikkuṭam, and the Potuvāls of the two Grāmas, meeting at the temple and unanimously deciding to

amalgamate Tiruvallavāl, Ayirāṇikkajam and Cērakēśwaram temples, their properties, wealth, honour, dishonor and everything else in order to form an 'ēkagrāma' (single village). The Urālar of both villages are hereafter required to behave accordingly or lose their position and place in the village. Kaitavārattu kaccam is quoted.

Publication: *R.V.R.I.B.*, IX, II, p. 134. Malayalam transliteration, English translation and notes.

Remarks: This is a unique record registering the voluntary amalgamation of two Brahmin settlements. It throws light on the process by which the settlement of Airāṇikkulam, called Girijāgrahāra in the Sanskrit passage, developed into one of the four leading Brahmin settlements with a representative in the Perumāl's council. The procedure of the unification called 'ēkagrāmam' is mentioned. Kaitavāram kaccam is brought to light for the first time. The Cērakēśwaram (Jayarāgēśwaram) temple commemorates the Cera king Jayarāga or Vijayarāga.

No. C. 36

Place: Airāṇikkulam. Courtyard of Umāmashēśwara temple.

Material: Stone. Single slab with writing on one side. 14 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 9th century. The script and language support this inference. The Govt. epigraphists of Cochin have also placed it in the 9th century. The record may be slightly later than those of Sthānu Ravi.

Contents: Temple committee resolution. Paraṭaiyār and Urār of Airāṇikkulam meet and unanimously decide to assign certain cērikkal lands for Tiruvārātanai and prescribe the 'irai' for them. Fine and excommunication are prescribed for violation of rules. The author of the resolution is mentioned by name: Nenmeṇi-maṅgalattu cuvākara nārāyanan

Publication: *R.V.R.I.B.*, IX, II, p. 134. Malayalam transliteration, English translation and notes.

Remarks: Read 'puram' in place of 'aram' in L.10. Read 'piṭaiyey' in place of 'piṇayey' in Ll. 12-13. (Corrections by the present writer from original stone). The imprecatory portion specifies that offenders shall be considered as those who murdered their upādhyāya (spiritual preceptor) and father and kept the mother as wife.

No. C. 37

Place: Uliyannūr. Built into the floor of namaskāra mandapa in temple.

Material: Stone. Single slab with writing on one side. 33 lines. Damaged. Script-Vattejuttu with Grantha. Language -Old Malayalam.

Date: Year Nil. C. 11th century. Reference to Amaicculurutti Kōyil Adhikārikāl and Kāṇam of gold as well as the script and language support this inference. The Govt. Epigraphist assigned this to the 12th century but this is untenable.

Contents: Temple committee resolution. Potuval, Amaicculurutti Kōyilatikārikāl etc. meet in the temple and unanimously make a decision regarding land and tenants in a plot assigned for Nandāvijakku. Fine is prescribed for violation of rules.

Publication: *T.A.S.*, VII, II, No. 15, p. 98. Tamil transliteration and notes.

Remarks: This fragmentary record serves to prove the antiquity of the temple.

No. C. 38

Place: Nedumpuram Taji. Half wall of Vātīmātam in entrance corridor of temple.

Material: Stone. Single slab with writing on one side. 12 Lines. Damaged. Script-Vattejuttu. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Gold 'Kālaiñcu' is mentioned. Script and language agree with Rāma inscriptions in the same place. Index No. A. 69 and 70.

Contents: Temple inscription. It records an arrangement by which a person mortgages his land in return for gold from the temple and agrees to pay rice by way of interest for the sum borrowed.

Publication: No. 18 of 1106 ME from Cochin State. T.A.S., VIII, p. 45. Tamil transliteration.

Remarks: This inscription reveals the gold-paddy ratio. 1 kālaiñcu of gold = 20 Nāñji of paddy.

No. C. 39

Place: Trikkākara. Base of the Currumandapa to the proper right of entrance.

Material: Stone. Blocks of granite with writing on one side. 12 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Jupiter in Tulām, month of Kāngi. The Govt. Epigraphist has ascribed this to the 13th century but this is untenable. The script and language are not substantially different from that of Bhāskara Rāvi inscriptions in the same temple. Gold 'Kālaiñfiū' is also mentioned.

Contents: Temple inscription. While Pōlān Iravi is governor of the Nāñju, some persons donate dress and ornaments to the temple.

Publication: T.A.S., III, No. 45, p. 185. Tamil transliteration, Eng. Translation and notes.

Remarks: This record gives an example of donation of dress and ornaments to the temple.

No. C. 40

Place: Kāmapuram, Ambalappuzha. Base of central shrine of Karumādi temple.

Material: Stone. Block of granite with writing on one side. 2 lines. Script-Vattejuttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C.11th century or early 12th century. The script and language support the inference.

Contents: Temple inscription. States that Putukkōttātu Iravi Irāmam and Kōtai Iravi constructed the Tirikkōl (sanctum sanctorum).

Publication: No. 58 of 1966. Unpublished.

Remarks: Read 'putukkōttātu' in place of 'arukkōttātu' in L. 1. (Correction by the present writer from estampage in Govt. Epigraphist's office, Mysore). This is one of the few records to give the name of one who caused the construction of a shrine.

No. C. 41

Place: Tiruvanmanđür. Base of the temple.

Material: Stone. Blocks of granite with writing on one side. 6 lines, each of them spread out on the stones. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 10th century, Jupiter in Karkaṭaka, Month of Vrîcchika. Reference to Perumân Aṭika], Mülîkkâlam rules, Kâlaiññu of gold, as well as the script and language support this inference.

Contents: Temple inscription. Kuraṭṭikkâṭtu Etiran kaviran purchases land and donates it to Tiruvannamđur Úrâr for Nandâvîlakku and the Úrâr entrust it to five Kanattâr who are named here. Fine is prescribed for violation of rules. Mülîkkâlam rule is quoted. Nâñjuñâñâtu Munnûrûvar are appointed for supervision.

Publication: T.A.S., V, No. 9, pp. 31-3. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: This record throws light on the functions of the Kanattâr in a temple.

No. C. 42

Place: Perunna. South base of central shrine of temple.

Material: Stone. Blocks of granite with writing on one side. Script-Vaṭṭeluttu with Grantha. Language- Old Malayalam.

Date: Year Nil. C. 11th century. Jupiter in Kâaggi. Month of Kâaggi. Sunday. Aśwati nakṣatra. References to 'Kâlaiññu' and 'Kâpam' of gold as well as the script and language support the inference.

Contents: Temple committee resolution. Tirunâlkkâñattâr and Potuvâl meet in the temple and unanimously accept land from a person on condition that he and his descendants are appointed as tenants in perpetuity. The land originally belonged to Áticcan Kôtai, governor of Muñihinâtu, who mortgaged it to the present owner as surety for a loan of paddy. This land is now given to the temple for Brahmin feeding on ten festival days. Therefore a provision is incorporated to the effect that in case the original loan is repaid and the land taken back by Áticcan Kôtai, the Úrâlar must invest that amount in another land and nominate the present owner as their tenant again. If the tenant or his descendants withdraw from the commitments, the land is to be cultivated by the Kapattâr and Potuvâl themselves. Fine is prescribed for offences. Etiran Kaviran and his women and children are taken under the protection of the temple committee.

Publication: T.A.S., V, No. II, pp. 34-7. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: This record reveals a complicated situation which throws light on the motives of persons who made land-gifts to temples. In this case the donor is surrendering land which was mortgaged to him by the governor of a province for a huge loan. The difficulty in getting repayment anticipated by the creditor, or his fear of a political magnate, seems to have prompted him to seek the protection of the temple.

No. C. 43

Place: Kumâranallûr. North wall of Nâlambalam of Bhagavai temple.

Material: Stone. Single slab of granite with writing on one side. 18 lines. Script-Vaṭṭeluttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Jupiter in Kâaggi. References to Mülîkkâlattoñukkam, Perumân Aṭika], and 'Kâlaiññu' of gold as well as the script and language support this inference. The Govt. Epigraphist says that it cannot be earlier than the middle of the 13th century but this is untenable.

Contents: Village Assembly resolution. Ör of Kumāranallūr meet in temple and unanimously make certain rules and regulations prohibiting quarrels and violence in temple precincts and aggression against tenants and prescribing fine for Brahmin and Śūdra offenders separately. Mūlkkājatojukkam is quoted.

Publication: T.A.S., III, No. 49, pp. 191-6. Tamil transliteration, Eng. Translation and notes.

Remarks: This record throws light on criminal laws and the relation between Brahmin Örālar and the Śūdra settlers in their village.

No. C. 44

Place: Nāvāyakṣu|am, Ārringal. Courtyard of the temple.

Material: Stone. Slab with writing on both sides. 25 lines (14 + 11). Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 11th century. Reference to Mūlkkājacavattai, kāleśu, and the script and language support the inference.

Contents: Temple inscription. Īrāṇītu Kumāran Kanṭhan donates gold for Tiruvilakkū for Nāvākkūjattu Tēvar. Regulations for pāṭṭam are specified. Mūlkkājacavattai is quoted.

Publication: T.A.S., VI, I, No. 68, p. 83. Tamil transliteration, Eng. Translation and notes.

Remarks: The donation of Tiruvilakkū at Ārringal in South Kerala by a resident of Īrāṇītu in North Kerala suggests that probably the man from the North was there on his way to the battle-field where the Cēra army confronted the invading Cōja-Pāṇḍya forces.

No. C. 45

Place: Tirunandikkara. Pillar of the rock-cut cave temple.

Material: Stone. Block of granite with writing on one side. 40 lines. Script-Vattejuttu with Grantha. Language-Old Malayalam.

Date: Year Nil. C. 10th century. Reference to Mūlkkājacavattai as well as the script support this inference. The Government Epigraphist assigned this to the latter half of the 8th or the first part of the 9th century on the basis of the script but he seems to have been misled by the cave site. In fact, this and the other inscriptions referring to Cōja king Rājarāja's invasion, (T.A.S., I, No. XVI, E, pp. 291-2) and 'Kalam arukkal' (T.A.S., III, No. 54, pp. 200-3 and T.A.S., III, No. 56, p. 206) in the cave temple exhibit the same characteristics of script and must be attributed to the same period, i.e., close of the 10th century or beginning of the 11th century.

Contents: Temple inscription. Maṅgalaccōri Nārāyaṇan Cīvākaran makes land gift to Tirunandikkara for Cāntippurām, Uvaccakāl, Kōyil Utaiyār, Paliyār, Tuṭaikkumāvar and Nandāvīlakkū. Mūlkkājacavattai is quoted.

Publication: T.A.S., III, No. 55, pp. 203-6. Photo, Tamil transliteration, Eng. Translation and notes.

Remarks: Read 'Mūlkkājacavattai' in place of 'Mūlkkājakacca.' in L.39. This record shows the southern extension of the authority of Mūlkkājacavattai to Tirunandikkara, formerly part of Āy territory, probably on the eve of Cōja Rājarāja's invasion.